

SCP 23221

VOL. 1.

No. 6.

THE MISSIONARY REVIEW.

NOVEMBER—DECEMBER,
1878.

Nil Desperandum, Christo sub Duce.

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PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK, - - -	A. D. F. RANDOLPH & Co.
CHICAGO, ILL., - - -	W. G. HOLMES.
BOSTON, MASS., - - -	NOYES, SNOW & Co.
LONDON, - - -	TRÜBNER & Co., Ludgate Hill.

TRENTON, N. J.:

W. S. Sharp, Printer, No. 21 West State Street.

1878.

*All subscriptions, letters and inquiries for THE MISSIONARY REVIEW,
should be addressed to* **REV. R. G. WILDER,**
Princeton, N. J.

BRIEF EXTRACTS FROM EXCHANGES AND LETTERS.

"THE MISSIONARY REVIEW is on our table. * * Mr. Wilder has been a Missionary himself. This is evident from the bold and advanced views of the work which the REVIEW advocates. * * It deserves to become a great success."—*The Advocate of Missions*.

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"THE MISSIONARY REVIEW.—This Review, the May and June number of which is before us, holds on its independent, helpful way with not a little vigor. The present number has a sketch of the Rajah Ram High School, Kolapoor, instructive in itself and more so as illustrative of the rapid spread and progress of education throughout all India for the last twenty-five years. Woman's Part in Foreign Missions, rise and results of her work; Foreign Missions of the American Baptist Missionary Union, with fields, statistics, and results; Missionary Journey Across China, illustrating faith and perseverance of the missionaries, and the openness of China to the Word of God; The Right Use of Money, in which example is made to speak, as well as precept; Foreign Missions of the British Presbyterians, with their stations and statistics; Field Notes, Questions and Answers, Letters of Missionaries, Sailing and Death Notices of Missionaries—all make a most suggestive and instructive number. The REVIEW, so far, has been conducted with judgment, fairness and force. It is growing in favor and reasonably realizing the hopes and expectations of its projector and patrons. It is published bi-monthly at Princeton, N. J., at one dollar and fifty cents per annum, in advance."—*Vermont Chronicle*.

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VOL. I. NOVEMBER—DECEMBER, 1878. No. 6.

ART. I.--INTRODUCTION OF CHRISTIANITY INTO INDIA.

[Resumed from page 256.]

BY REV. SAMUEL HUTCHINGS, ORANGE, N. J., TEN YEARS A MISSIONARY IN INDIA.

III.—PROTESTANTISM.

THE first Protestant mission in India was commenced by the Danish government, at Tranquebar, on the Coromandel coast, in the beginning of the eighteenth century. Though some Dutch missionaries in Ceylon had at times visited the Dutch possessions of Tuticorin and Negapatam, on this coast, yet their labors were confined to their countrymen and the native Christians. The duty of converting his heathen subjects in India was set before the King of Denmark by Dr. Lutkins, one of his chaplains, who was directed at once to take measures to send out missionaries. Two students at Halle, in Germany,

ZIEGENBALG AND PLUTSCHAU,

young men of learning, ability and Christian zeal, were found ready to go, and embarked, in 1705, for Tranquebar.

The natives being averse to a European acquiring more than a colloquial use of the Tamil language, they found it difficult for a while to obtain a teacher. Their Brahmin teacher was persecuted, "his enemies pursuing him from place to place with great violence. At last they succeeded in getting him to Tanjore, where they accused him to the Rajah of having betrayed their religion, and revealed its most sacred mysteries to the missionaries. The Rajah immediately loaded him with irons and threw him into prison, where he lay for some months."

The missionaries were greatly interested in the spiritual state of their own countrymen, and had one service weekly with them. Some of the Europeans owned slaves, and consent was obtained of the masters that "these poor outcasts might meet for two hours daily, for instruction." In less than a year from their arrival, they baptized five adults, slaves of Danish masters. In two years after their arrival, they erected a church, and at its dedication preached, both in Tamil and Portuguese, to a crowded congregation of Christians, Hindus and Mohammedans. The next month, nine adult Hindus were baptized, and in less than a year, several more. The missionaries were greatly encouraged in their work, but their success brought on persecution. From the first, the European residents regarded their enterprise as visionary and absurd, and in defiance of the injunctions of the King of Denmark, opposed them. The governor, a Norwegian, threw Zeigenbalg into prison, and kept him in close confinement four months, forbidding him the use of pen and paper, and any intercourse whatever with his friends. When released, he found the converts scattered by persecution and terror. Some were in prison; others banished; some had been beaten with violence, and some put to death. Undaunted, he pursued his work. 4000 crowns were sent him from home in two ships, one of which was wrecked, but the money was recovered and taken back to Copenhagen. The other ship reached Tranquebar, but the boat conveying the money to the shore was in charge of drunken sailors, upset, and the whole was lost. Still these good and brave men persevered, and their labors were remarkably successful. "Three years and a half after the arrival of the first missionaries, the native Christian community numbered 160 persons."

In 1708, Zeigenbalg visited Negapatam, and "the Dutch magistrate sent through the country in all directions, inviting the most learned Brahmins, Sunyasees, etc., to a friendly conference with the missionary on religious subjects. A great assembly convened; the discussion lasted five days, and much information concerning the origin, history, doctrines, etc., of Christianity was diffused among the native population."

Zeigenbalg attempted to introduce the Gospel into the dominions of the Rajah of Tanjore, but was stopped in his journey by an order of the Rajah, forbidding Europeans entering his territories without his express permission.

GRUNDLER.

Grundler joined Ziegenbalg and Plutschau within three years—a missionary of the same spirit. He labored in the mission for eleven years with great zeal. A printing press and types, a printer and a physician were added to their establishment.

In 1711, the translation of the New Testament into Tamil was finished and soon printed, and also thirty-three works, including a dictionary, had been prepared. Zeigenbalg's health having failed, he returned, in 1714, to his native land. His account of the Hindus and the missionary work among them created great interest in England and Germany. In Germany, he "preached to vast crowds, kindling by his presence the zeal of all the mission friends, and moving his audiences as he would, by his glowing appeals." Kings, princes and prelates gave liberally to the cause. The King of Denmark, who originated the mission, took a continued interest in it and generously supported it. George I. assured the missionaries of his great interest in their work, and the Society for Propagating the Gospel, and the Society for Promoting Christian Knowledge assisted with money and materials for printing the Scriptures and other works.

Zeigenbalg returned to India, but died in 1719, after an illness of a few weeks, aged thirty-six, having spent thirteen years in that country. "Three hundred and fifty-five converts and a numerous body of catechumens mourned over his loss. He had been the guiding spirit of the mission, every department of which, through all the vicissitudes which it had undergone, having felt the influence of his enthusiasm, his patience and his love. He labored with the inspiration of an apostle, and with the elasticity of a man determined to rise above every obstacle." "The history of the propagation of the Gospel," says Dr. Allen, "shows few such men as Ziegenbalg: few have labored with such singleness of purpose, and seen their labors so much blessed; few were ever more beloved in life or lamented in death. And when the Great Head of the Church on earth was pleased to remove him to higher service in the temple above, the converts he had baptized, the seminary and schools he had established, the Scriptures he had translated, the dictionary, grammar and numerous other works he had made, long continued to be witnesses of his ability, industry, zeal and devotedness."

During the absence of Zeigenbalg, the mission was conducted by Grundler, Plutschau being in Germany, whither he had gone to lay before the King of Denmark the incessant disputes between the missionaries and the Danish Governor. Grundler died a little more than a year after Ziegenbalg. Both lie buried in the large mission church opened two years before Ziegenbalg's death. Small marble slabs in the walls bear brief inscriptions to their memory. "The antiquated building, the tablets and gravestones, the old pulpit with its huge sounding-board, the antique seats and contracted vestry remain standing to the

present day." On the death of these two men, the enemies of the mission predicted that it would become extinct. But it continued to prosper under

SCHULTZE AND DAHL,

who "devoted themselves with unflagging energy and with wonderful wisdom to the development of those schemes which had been already set on foot."

In 1733 a native pastor was ordained, probably the first in India, and named Aaron. He was thirty-five years old, and proved himself consistent and faithful.

The Rajah of Tanjore, who had been a bitter enemy of the missionaries, was won by their earnestness and consistency, and threw open his kingdom to the promulgation of the Gospel.

The government of Tranquebar after a while became in favor of the education of the natives, established schools, and with the approval of Hindus and Mohammedans, placed them in charge of the missionaries.

In 1726, seven years after the death of Ziegenbalg, the mission numbered 678 converts.

The missionary work was much retarded by the wars between the English and French, and between these and the native princes. And many Hindus and Mohammedans were greatly prejudiced against Christianity by the immoral conduct of the Europeans engaged in these wars.

Though Tranquebar was the original seat of Protestant missions in India, and for many years was the home of the missionaries, their labors were not confined to that place. They and their catechists had proclaimed the Gospel in other cities, the Scriptures and tracts had been circulated, and thus a spirit of inquiry had been awakened which prepared the way for extending the mission.

Dr. Schultze was a distinguished linguist, having learned several European languages. He soon made himself master of the Tamil, and completed the translation of the Tamil Old Testament begun by Ziegenbalg. After eight years' labor in Tranquebar, he was invited by the Christian Knowledge Society to found a mission in Madras. Here, "greatly encouraged by the governor and other gentlemen in authority, he preached to all classes, English, Germans, Portuguese and Hindus." This became a station of the Danish mission, though afterwards was a separate mission. The governor, the members of council, and others, liberally assisted in the purchase of mission premises. Schultze, besides preaching in various languages, "translated portions of the Bible into Telugu, and the entire Bible into Hindustani; watched over the pro-

gress of several schools; wrote religious tracts; in these and other ways he exhibited the intense earnestness which inflamed his soul." A Christian church was formed. In one year, 1729, he baptized in Madras 140. Other laborers having joined the mission, there were in 1736, 415 converts, nine years from its commencement.

This is now called the Vepery Mission. Schultze labored at Madras fifteen years, and in 1743 embarked for Europe on account of failure of health. "But the Tamil churches for many years enjoyed, in their completed Bible, the fruits of his Indian studies."

FABRICIUS, BREITHAUPT AND GERICKE.

Before his departure Mr. Fabricius arrived, and soon after Mr. Breithaupt. They bore the burden of that increasing mission for nearly forty years. They died almost at the same time. After the death of Fabricius, Gericke, who had before resided at Cuddalore and Negapatam, took charge of the Vepery mission, and presided over it for twelve years. He was a personal friend of Schwartz. The native Christians declare that his were the palmy days of the mission. "He traveled extensively throughout the Tamil country, everywhere employing his great talents and influence in building up the church of Christ. His missionary career extended to nearly forty years."

At the time of Schultze's departure for Europe the native Christian community of Madras numbered 619, of whom 123 were communicants. This mission was greatly assisted by the English residents of Madras, as well as by the government.

In 1761 a printing press was connected with the mission. A large proportion of the early converts had been previously Romanists, among whom was a Dominican priest by the name of De Costa, who held fast his Christian profession till his death. A few years ago it was stated that 5000 had been baptized since the origin of the mission, that many hundred children had received a good Christian education, and that the Scriptures and many useful religious works had been published in the native languages.

In 1737 a third mission was established at Cuddalore, between Tranquebar and Madras.

SARTORIUS AND KIERNANDER.

It was occupied by Mr. Sartorius, then stationed at Madras, who however died the following year. "He was an accomplished scholar, and spoke Tamil like a Brahmin." Mr. Kiernander joined the mission in 1740, "a man of great zeal and generosity in the cause of missions.

When the fort was besieged by the French in 1746, he remained at his post, continuing steadily in his labors so far as practicable, and his congregations greatly increased."

SCHWARTZ.

We come now to a very important period of the history of these early missions, when Schwartz entered upon his labors in India. Among the many able and faithful German and Danish missionaries of India, Christian Frederic Schwartz, who arrived the 30th of July, 1750, stands pre-eminent. He began his work in Tranquebar. In 1751 he prepared two separate classes for baptism. In that year 400 persons, old and young, were added by baptism to the Tamil congregation alone. The most prosperous period of the Tranquebar mission was at the time of its fiftieth anniversary in 1756. Special services were held to commemorate the event, when the eight missionaries present reviewed the history of the mission. Schwartz had been there but six years, and was one of the junior members. Eleven thousand persons, during the half century, had been baptized into the faith of the Gospel, many of whom had lived consistent Christian lives, and died in hope.

Cuddalore having been captured by the French troops, in consequence of which the Christians were dispersed, and the mission work suspended, it was determined to establish a new mission at Calcutta, and in 1758 Mr. Kiernander removed thither. This was the year after the battle of Plassey, which gave England its first firm footing in India. Kiernander was cordially received by Clive and his Council, who were not afraid of having Christianity introduced into India. An account of his labors there will be given hereafter.

In 1760 Schwartz visited Ceylon, having received a special invitation from the Christians of that island. He spent three months in Ceylon, preaching earnestly among Christians and heathen. In 1761 he and his friend Kohlhoff made a missionary tour to Cuddalore and Madras; and in the next year he went on foot to Tanjore and Trichonopoly. From Tranquebar, where he had resided fourteen years, he went in 1766 to Trichonopoly, which had a short time before fallen into the hands of the English. Here a spacious church was erected holding nearly 2000 persons. The next year a mission was established under the auspices of the Christian Knowledge Society. "Here," says Mr. Sherring, "on an income of £48 a year, dressed in dimity dyed black, eating rice and vegetables cooked in native fashion, and living in a room of an old building just large enough to hold himself and his bed, Schwartz devoted himself, with the utmost simplicity, combined with an enthu-

siasm which consumed him, to his apostolic duties among the inhabitants of the city and neighborhood."

In ten years he had baptized in Trichonopoly 1238. Committing the mission to Mr. Pohle, an excellent missionary, who conducted it till his death in 1818; a period of forty years, Schwartz went to Tanjore with the view of founding a new mission. We cannot follow this remarkable man in all his labors. In Tanjore he had great success. The mission was not actually established until 1776. In 1780 he wrote to a friend that he had two churches in Tanjore. He was highly esteemed by the English Government, and by it was employed in important political transactions with the native princes. He was sent on an embassy to the haughty, powerful and tyrannical Hyder Ali. Hyder had stated that he was willing to receive Schwartz in their name. "Let them send me the Christian," he said, meaning Schwartz, "he will not deceive me." Though a Mohammedan, yet so much regard had he for Schwartz, that he issued orders to his officers to let the "venerable padre Schwartz go wherever he pleased in his army, his encampment and the country around." Any European not in the prince's service found there, while the war was raging with the English, would have been instantly killed. In various ways he rendered great service also to the Rajah, his family, and subjects, as well as to the English, obtaining the approbation of all parties. In many ways the Rajah showed his high regard for him. A few hours before his death, he requested Schwartz to act as guardian to his adopted son. Refusing at first, Schwartz afterwards, at the earnest solicitation of the Government of Madras, accepted the trust. And when this adopted child was put aside from the rule of Tanjore with the sanction of the Governor of Madras, in favor of the brother of the late Rajah, Schwartz brought the matter before the governor-general, and the Court of Directors reversed the decision of the governor, and placed the adopted son upon the throne. Lord Teignmouth, governor-general, speaks of him as one "who as a preacher of the Christian faith, and a man without influence except from character, was held in such estimation by the late Rajah, a Hindu prince, approaching to his dissolution, that he thought him the fittest person he could consult concerning the management of his country during the minority of his adopted son, Serfogee."

At his death in February, a long and bitter cry of lamentation arose from multitudes. "The funeral of Schwartz was delayed a little beyond the appointed time in consequence of Serfogee Rajah wishing to look once more on him before the coffin was closed. He bedewed the corpse with tears, covered it with a cloth of gold, and accompanied it to the

grave." He erected a monument to him in the church at Tanjore, where Schwartz had so long preached the Gospel. Schwartz had a thorough knowledge of the Tamil language, and could converse also in Persian and Mahratti. He died in 1798, having spent forty-eight years as a missionary in Tranquebar, Trichonopoly and Tanjore.

Several years ago, when connected with the Ceylon Mission, I visited Tanjore. Here I found the Rev. Mr. Brotherton, and the Rev. Mr., or, as he was generally called, Father Kohlhoff. He was the friend and colleague of Schwartz, and of him Dr. Buchanan wrote, "Mr. Kohlhoff is first in piety, in ardor, in meekness, and in knowledge of Tamil."

The city of Tanjore, the capital of the district, had a population of 80,000. A native Rajah resided there at the time of my visit. He was the son of Serfogee, the Rajah whom Schwartz brought up. Much might be said concerning this ancient heathen city that greatly interested me. But what gives the greatest interest to the place is the fact that Schwartz labored and died here as a missionary of the Lord Jesus.

The Rajah of Tanjore, who was brought up by Schwartz, in a letter to the Society for Promoting of Christian Knowledge, proposes to erect a monument in the church, "To manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth. May you ever be enabled to send to this country such missionaries as are like the Rev. Mr. Schwartz."

The Court of Directors of the East India Company testify to "his transcendent merit, to his unwearied and disinterested labors in the cause of religion, and the exercise of the purest and most exalted benevolence."

In a letter written near the close of his life he says, "Death hath lost its sting." A short time before he died he said, "Had it pleased Him to spare me longer, I should have been able to speak yet a word to the sick and poor; but Thy will be done." He suddenly expired in the arms of his faithful Tamil fellow-laborers, in the seventy-second year of his age.

The small chapel in which he was interred, outside of the fort, has been demolished, and a large one erected. In that, I preached to a large and attentive native congregation. The grave is behind the pulpit, covered with a marble slab, with the following English inscription, not written by the Rajah, as Dr. Buchanan states, but by a friend and submitted to him :

“ Sacred to the Memory of
CHRISTIAN FREDERICK SCHWARTZ,
Missionary to the Honorable Society for Propagating Christian
Knowledge, London,
Who died at Tanjore, 13 Feb., 1798,
Aged 71 years, 4 months.”

The church within the fort, where he preached, is still in a good state, and service is conducted by a native catechist. In the wall opposite the pulpit is a beautiful marble monument by Flaxman, erected at the expense of the Rajah. The design represents the closing scene of the life of the missionary. He is surrounded by a group of the infant pupils to whom he gave an asylum in his house. One of the children clasps his hand ; Gericke, in his clerical robes, stands at the head of the bed with the Bible open in his hand ; Schwartz, a little raised, is looking at the cross, which is borne by a descending angel. The Rajah is looking on with deep interest, and two attendants near him stand on either side, lovingly pressing the hand of the dying saint ; three small European lads, hanging on each other's necks, stand weeping near the foot of the bed ; underneath is a long and interesting inscription.

A marble monument to Schwartz was erected also by the East India Company, in St. Mary's Church, Madras.

The whole number of missionaries at the different stations of these missions, during the first hundred years of their history, is about 50, and their converts number more than 50,000.

At the close of the last century, pecuniary support from Denmark and Germany having failed, these missions became dependent on England, and most of the native Christians formerly connected with the Danish and German missions are now under the care of the English Propagation Society. The Leipzig Missionary Society, in 1841, sent missionaries to Tranquebar to revive the old Lutheran missions established by the Danish missionaries. Their missions are large and numerous in the provinces of Tanjore, Trichonopoly, Coimbatore and Arcot. They have at present 87 congregations ; a Christian community of 9265 persons, scattered over 409 towns and villages ; 76 native lay preachers, and 4 ordained native ministers. Their great success, however, may be ascribed in part to their tolerance of caste in the churches, in part to their efforts to proselyte Christians from other missions in their neighborhood.

We close this first period of Protestant missions in India with the following remarks of Dr. Mullens concerning the character and work of

the missionaries : “ Whatever deficiencies there were, we must remember that the Lutheran missionaries were the very first to occupy the land ; the first to find out what Hinduism really is ; the first to oppose caste ; the first to exhibit the peculiar character of the Hindu converts ; the first to meet the difficulties by which the work of Christ in India is beset. To these men, then, we must render high honor, as we admire the fidelity, consistency and perseverance with which they carried on their labors. They lived not in the days of missionary reports and platform speeches. No magazine chronicled their difficulties or sought sympathy on their behalf. Scarcely a man of them ever returned to Europe. They came to India young ; in India they lived ; in India they died. They lived amid wars and raids, amidst plunder and confusion ; they lived in an age of gross irreligion, and they fought their part manfully to the last. Honor to their memory.”

**ART. II.--FOREIGN MISSIONS OF THE REFORMED PRESBY-
TERIAN CHURCH IN NORTH AMERICA.**

OUR latest report of the foreign work of this church is dated June 15th, 1877.

The home strength of the church is—

Churches,	. . . . .	107
Ministers,	. . . . .	100
Communicants,	. . . . .	10,101
The sum contributed to foreign missions,	. . . . .	\$7,966.00
This, with items from other sources, made the total income,		\$10,900.51
And with balance of previous year, the total amount for the		
year was,	. . . . .	\$13,864.87
The expenditures of the year were,	. . . . .	\$9,901.03
Leaving a balance in hand of,	. . . . .	\$3,463.84

The entire sum used seems to have been expended directly on the foreign work—none whatever on home officers or even incidentals.

It will indicate somewhat the comparative interest of different denominations when we say that if the Presbyterian Church (North), with its 557,674 communicants, reported an income for foreign missions in like proportion to its communicants, that income would be not less than \$601,708. And if our Baptist brethren of the Mission-

ary Union enlarged their income for foreign missions in like proportion to their communicants, they would have an income of \$711,803 with which to sustain and push forward their work among the heathen. Other branches of the church can make similar comparisons for themselves.

And will any one tell us the secret of this small branch of the church giving to foreign missions in so much larger proportion to its membership than do most of our larger denominations?

The only foreign mission of this church is in Syria, at Latakiyeh, and Antioch.

This church maintains missions among the Freedmen, and among the Chinese immigrants of California, but very properly classifies them in the home work.

Its ordained missionaries sent to Syria are,	.	.	.	.	4
Laymen	"	"	"	.	not stated.
Missionary women	"	"	.	.	"
Ordained natives,	.	.	.	.	"
Licensed natives,	.	.	.	.	"
Other native helpers,	.	.	.	.	"
Native communicants,	.	.	.	.	85
Scholars in the different schools,	.	.	.	:	278

This report speaks of severe affliction in the death of Mrs. Martin and Mrs. Metheny and two children of the mission; and of great apprehensions and excitement from the political status in Turkey. And yet it was a year of unusual prosperity in the mission—27 being added to the church, 12 them from the Ansaireyeh.

A missionary society was organized by the native Christians for schools and Christian work among the Ansaireyeh, and nearly \$100 contributed.

ART. III.--FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH IN NORTH AMERICA.

THE latest annual report of the Board of Foreign Missions of this church is for 1877-8, the year ending April 30th, 1878. It is called the Nineteenth Annual Report, which refers the origin of the board

to 1858, though we notice its missions in Egypt and India originated in 1854 and 1855.

The home force of this church is—

Total ministers,	. . . . .	657
Total number of congregations,	. . . . .	791
Total church members reported,	. . . . .	78,748

It is creditable to this church that its gifts to foreign missions in 1876–7 amounted to \$74,000. But during the past year there has been a serious falling off. The total income of the foreign board is only \$47,551.01.

“Not a single new missionary has been sent forth to the work, and in scarcely any month has the treasurer been able to meet the demands upon him for indebtedness, or for current expenses.”

Great changes, also, have been made during the year. The Syrian Mission, begun in 1843 jointly with the Irish Presbyterian Foreign Board, has been transferred wholly to that board, and with it one of their missionaries, the Rev. John Crawford.

The mission of this board in Canton, China, has also been given up, and the missionary, Rev. J. C. Nevin, transferred to Los Angeles, California. And we see it is the purpose of the church to place this new mission very properly under care of the Board of Home Missions.

This leaves the foreign board in charge of only two missions.

1. *Egypt*.—Begun in 1854.

Principal stations,	. . . . .	4
Out-stations,	. . . . .	35
Ordained missionaries,	. . . . .	8
Missionary ladies,	. . . . .	14
Ordained native ministers,	. . . . .	4
Licensed native ministers,	. . . . .	7
Other native teachers and helpers,	. . . . .	96
Communicants (125 of whom were received the past year),	. . . . .	845

Of the 1561 pupils in schools, 51 are boarding scholars, 75 in college, and 11 theological students. The contributions of the natives the past year have amounted to the large sum of \$5044, besides \$2899 paid in tuition fees.

2. *India*.—Four principal and six sub-stations. The oldest station, Sealkote, was begun in 1855.

Ordained missionaries,	4
Missionary ladies,	4
Ordained natives,	2
Native teachers and helpers,	21
Communicants (40 of whom were received in the year),	211

Of the 1174 pupils in this mission, 14 are theological students, and the rest are day-scholars. The native contributions \$50, and tuition fees \$205. The statistical table of this report is clear and full—a pattern worthy of imitation. The reader can see at a glance that this board has in all—

Ordained foreign missionaries,	12
Missionary women,	18
Ordained natives,	6
Licensed natives,	7
Other native teachers and helpers,	117
Communicants,	1,056
Children in schools,	2,735

We need hardly call attention to the remarkable progress and results in this mission in Egypt. And yet it has had to contend with many obstacles and discouragements, and often with bitter persecution. In the early progress of the work, repeated attempts were made to terrify the people and stop the work entirely. One favoring providence was the marriage of the ex-Prince from India, Duleep Singh, to one of the pupils, then a teacher, of the mission school at Cairo, some 16 years ago. This led to his generous annual gifts to the mission which have amounted in all to some \$80,000. The fact of this marriage is of interest in connection with the following instance of persecution related by one of the missionaries, the Rev. Dr. Lansing, some years ago, at the Mildmay Conference in London.

“The patriarch went up the river Nile in a government steamer, empowered by the government to crush the Protestants out of the land. This he sought to do by burning Bibles, imprisoning some of the converts and expatriating others. At last he found that all these methods would not answer, as the good work continued to spread, so he entered

into a conspiracy by which the leaders were to be seized and banished to the White Nile—which means to be put into chains or bags and thrown into the White Nile. They had six weeks' notice of what was intended, and they used every means to prevent its accomplishment. They approached the government of this country, and of Protestant Prussia, and also wrote to the Maharanee Duleep Singh, who used her influence with others. All that could be done by earthly politicians was done, but all was done in vain. That noble lady, however, not only made application to earthly governors, but, through a friend, she sent to the Mildmay Conference an account of these persecutions, and of the position of those pastors. Here, in the conference hall, all bowed down before God, and asked Him to deliver those poor captives far away in Egypt. Now what took place? After all the resources of the government had been exhausted; after the diplomatic agent of England had plead in vain for their lives, these wretched men were actually put on board a little boat, in the hold of which lay the chains in which they were to be bound, yet they sang, as did Paul and Silas of old, and the mountains rang with the voice of praise. What happened? God sent a strong south wind, a most unusual, almost an unprecedented thing at that time of year. This wind so delayed the vessel that it took four days to reach a certain point, which otherwise it should have passed at a much earlier period. Here the boat was hailed from the government house. 'Send the men here.' 'No, I won't; I have my orders.' 'And I have mine.' The order for their release was examined and found to be of subsequent date. A man mounted on a swift camel had hurried across the tongue of land, and owing to the delay caused by the wind, had been in time to stop the boat and save their lives. 'Give me,' he said, 'a present, and I will ride to your home and tell the good news.' They did so, and he carried the tidings to the mourning church, which had been praying and fasting many days. That deliverance we could not account for at the time, but long after we found that it was coincident with the very day on which prayer was made in Mildmay Hall for the persecuted Protestants of Egypt."

This is but one instance out of many where severe persecution has been visited upon converts to the Christian faith. Two converts were recently bastinadoed so severely that one of them died from his sufferings, for which no redress has yet been reported. The converts hitherto have been mostly from the lapsed churches, Coptic, Greek, Abyssinian and Armenian. It has been a question of grave interest whether Moslems of social rank and position could profess faith in

Christ and escape death. One case bearing on this point has recently occurred, and appears in the report of the Cairo station the past year, as follows :

“Ahmed Fahmy, the one whom we have now received, is of a respectable Moslem family, his father being a man of wealth and position, and the family connection large and influential. Three of the five sons were educated in our mission school. Ahmed, besides, took a pretty thorough course of instruction in the Azhar—the great Mohammedan university here—but for the past two years had had partial employment with us in the school, and teaching the young ladies Arabic. After being led to doubt the truth of Islam, he chiefly carried on his studies in private, though his frequent questions showed that his mind was at work. Still it was to us all a surprise when we received from him a letter, announcing himself a Christian and giving the history and reasons of his change. Knowing that he could not in safety profess Christianity in his father’s house, he came to our house on the 12th of November, and on the 25th was baptized. Never has so touching a scene been witnessed in our little congregation here. All felt that he had given up all and much for Christ, and that he was sincere. As his defection from the religion of his fathers was already well known, there was no little excitement and stir in the city. His relatives and many of his Moslem friends called on him and did all they could, by arguments, entreaties, tears and threats, to induce him to recant his new faith. At length, on December 20th, when we had begun to flatter ourselves that the battle had been fought, he was kidnapped just beside the mission-house, at sunset, being seized and thrust into a close carriage, and carried away. The American and English consuls-general immediately and earnestly interceded with the government of his Highness the Khedive, in his behalf, and obtained assurances that Ahmed was safe in his father’s house. He remained there, under the strict surveillance of his relations, for nearly five weeks, during which time, by alternate kindness and threats, he was so pressed to return to the faith of Islam that at length he feigned to yield, though it was understood by his friends that he was still in heart a Christian. The story is a long and thrillingly interesting one, but in a merely synoptical report we cannot enter into details, except further to say that on January 16th he escaped from his father’s house, and again took refuge with us. The government now assured the consuls that orders had been given to its officials and to the relatives that no harm should be done to him, and that should the threats of assassination, which had been freely vented by them, be executed, they

would be held responsible ; but at the same time we were informed that they ‘would not assure his safety, as they could not send with him a company of soldiers whenever he should go out into the streets.’ This, together with their failure to punish those guilty of his abduction and forcible retention in his father’s house, and also to secure his rights, such as the restoration of his books and clothes, and other developments which we cannot mention, made him feel that it would not be safe to venture out into the streets alone, and at length, unnerved by five months’ confinement with us and in his father’s house, under circumstances of peculiar trial, he was glad to accept the kind offer of the Earl of Aberdeen to take him to Scotland, far away from his persecutors, and also to give him an opportunity to pursue his studies and preparation for future usefulness at St. Andrew’s University. He sailed from Alexandria March 24th, and much endeared to us all by our intercourse with him, he has gone accompanied by our hearts’ affections and prayers on his behalf. Though this case has not secured all that could be desired on the question of religious toleration, we feel that it is a great advance on the past.”

For the financial status of this board, see page 259 of this REVIEW. The voluntary service of its officers, from love to Christ and the souls of the perishing, is worthy of commendation ; and yet we commend to all our churches, and more especially to our foreign missionary boards and to their officers—some of them with salaries four and even five times the average salary of the pastors of the churches which sustain these boards—to the thoughtful and prayerful consideration of all such we commend the candid and Christian declaration of the last General Assembly of this United Presbyterian Church, viz. :

“It is entirely equitable for the church to allow her officers no pecuniary compensation for important and sometimes laborious services. Members and officers of congregations and sessions, presbyteries and synods, colleges and theological seminaries, owe it, we believe, to the church and to Christ to discharge duties that may involve more or less attention, time and effort, free of charge. And it is a fact that many in the United Presbyterian Church are gratuitously, and with apparently entire cordiality, performing services which, in secular relations, would be worth considerable compensation.”

We thank this general assembly for this Christian utterance. It comes none too soon. The officers of our benevolent and missionary

societies need it. To “live of the gospel,” need not be perverted into the modern usage of making avowed service for Christ and the church a reason for voting or receiving salaries many times larger than the average salary of gospel preachers. And is it not a fact, that for all the benevolent and Christian work of the church, especially for all our foreign missionary boards, there are ministers and laymen in ample numbers, who would gladly serve as secretaries, treasurers and clerks, without any compensation, the love of Christ constraining them, and securing the fidelity, zeal and energy which love only can enlist?

ART. IV.--FOREIGN MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

THE latest report of the Board of Missions of this church, dated October, 1877, is designated “Proceedings of the Forty-Second Annual and Fourteenth Triennial Meeting,” which refers the origin of the board to 1836, though the mission in Greece was planned in 1830, and Dr. and Mrs. Hill began it in 1831.

The home force of this church, by the best data we have, is—clergy, 3272; communicants, 302,000.

We observe, however, the board of missions estimates the baptized members of this church at 500,000, and considers another 100,000 as so identified with their church as to make the number of contributors from whom to estimate contributions to the church, 600,000.

The amount contributed to foreign missions the past year,	\$114,976.27
Debt at close of the year,	\$18,484.12
Whole number of parishes,	2,900
Number of parishes contributing to foreign missions,	1,184

The missions of this church are in Africa, China, Japan and Haiti, with schools in Greece and Palestine. We find in the report no one table gathering up the important statistics of these missions, and are foiled in our attempt to ascertain with precision even the number of ordained clergymen sent out from America and sus-

tained in the foreign fields. The result of prolonged efforts, with little confidence of strict accuracy, is—

Missionary bishops,	4
Ordained American missionaries,	17
Native ministers (presbyters and deacons),	21
Medical missionaries (Americans),	2
Missionary ladies (Americans),	16
Native catechists and teachers,	62
Native communicants,	842
Scholars in the various schools,	1,612

We are glad to see this church holding on to its work in West Africa, where, despite all discouragements, it has 1 bishop, 3 American missionaries, 3 American missionary ladies, 4 ordained African ministers, 2 doctors, 13 native catechists and teachers, and 279 communicants. May Bishop Penick and his co workers find growing interest in their work, and blessings from God in larger measure.

In China, too, this church has 1 missionary bishop, 3 American ordained missionaries, 1 American doctor, 7 American missionary ladies, 4 native ministers, some 26 native catechists and teachers, and 187 native communicants.

In Japan are 1 missionary bishop, 4 American missionaries, 1 doctor, 4 American ladies, 1 native minister, 8 native catechists and teachers, and 28 communicants. The report speaks of "the trial of faith and patience," and of "the defection of some of the native converts through the rationalistic or infidel teachings of Japanese who have been educated in Europe and America, and have gained positions of power and influence in the new educational system of Japan." The native communicants reported are ten less than a year previous.

In Haiti are reported 1 missionary bishop, 12 native ministers, 4 candidates, 8 lay readers, and 348 communicants. The salaries of only the "bishop and eight others of the clergy" are provided by this board of missions, the rest of the work being self-sustaining.

Bishop Holly mentions the strange fact that at Gonaives, in the northern province of Haiti, "the gospel has been preached for more than thirty years by Wesleyan, Baptist and Episcopal missionaries, without one convert belonging to the locality embracing the truth as it is in Jesus."

In Greece, Miss Muir reports her interesting school of 620 pupils, with Jewish children "in every class, learning all the scripture lessons with the Christian children."

In Palestine, the school at Joppa reports 53 pupils. We confess to a very special sympathy in the loss to this board of missions by the death of Miss Baldwin, after a service so long and faithful—from 1835. We had the pleasure, in 1875, of seeing her, her sister, Mrs. Hay; their head teacher, Mr. Murad, and of examining their interesting school and work, and we regret to see, in this report, no provision for the continuance of the work at Joppa, beyond January 1st, 1878. The only point in all Palestine occupied by this church, how can our Episcopal brethren give it up?

In thus glancing at these foreign fields, let all readers bear distinctly in mind that this Protestant Episcopal Church has wisely limited its *foreign* missions to *foreign* lands. The American Indians, Chinese immigrants, freedmen, and even Mexico and Arizona, are cared for by the domestic board or separate committees. There is a fitness and wisdom in this arrangement which we hope will soon be appreciated and acted upon by all other branches of the Church.

FINANCES.

The total income of this Board of Foreign Missions, for the year ending September 1st, 1877, as given above, was \$114,976.27. It deserves notice that this was the income of only eleven months, owing to a change in the close of the fiscal year, and yet the largest income in any one year since 1865. Of this sum, (\$114,976.27,) the women's auxiliary furnished \$7436.81. For the monthly and miscellaneous publications of this board, (one of them now discontinued,) we notice an expenditure of \$3232.82, directly from mission funds. This is just as objectionable as is the expenditure of \$4479 by the Presbyterian Foreign Board, and the \$4525 by the American Board, out of mission funds, for their publications. We feel certain there is "a more excellent way."

SALARIES.

Here we are left quite too much in the dark. One item of the report (page 25) is, "Salaries of secretaries and clerk hire, \$6690.82." How many secretaries and how many clerks we are not told. The

vicious practice of some other mission boards of printing expenditures in large aggregates and only receipts in detail, appears also in this report. Receipts for all the board occupy some thirty pages, and the expenditures on foreign missions about *half* a page. This ought not so to be, and we do not see how our Christian laymen and the Church at large are to come properly up to this work till this feature of our missionary accounts is wholly changed. Our Baptist brethren and most of the European societies have adopted the wiser and better course. Accord all the confidence possible: if the worthy managers of these boards can be trusted to report aggregates of \$25,000, \$75,000 and \$90,000, with no details, why not be trusted to report the entire expenditure of the year in *one* aggregate? The auditors themselves, in some cases, members of the boards, are as good a security against mistakes in the latter as in the former case.

Of the income of the year, (11 months,) viz.,	.	.	\$114,976 27
The expenditure on the six missions, with a			
special grant to Mexico, is	.	.	\$71,852 38
For debt of previous year,	.	.	23,105 26
For home charges—interest account, special			
funds, publications, salaries, rent, office ex-			
penses, &c.,	.	.	20,018 63
		—————	\$114,976 27

The care exercised by this board and its officers to repress expenditure, and to wipe out and prevent debt, though painful, is worthy of commendation; but how much better for the Church at once to quadruple her gifts to this holiest branch of her work.

The action of the Episcopal Board of Missions on “the exclusion of our American Indians from the benefit of law,” deserves all possible prominence. Its language is:

“It seems scarcely credible that an enlightened and Christian nation should tolerate moral and social evils so fearful and sad as we are forced to believe do exist among our Indian tribes, chiefly and solely because having been compelled to set aside whatever of rude laws of their own these tribes may have had, our government withholds from them the civil laws and the courts and magistrates absolutely necessary in any orderly society. While it is true that this evil state of things has come out of a mistaken policy, not out of any willful iniquity, it is none the less true that justice and mercy demand a prompt reconsideration and

correction of the wrong policy of the government—or rather of the absence of government—heretofore pursued in the case of our Indian tribes. In the present lawless condition of the Indians, even on the reservations, it becomes exceedingly difficult—in many cases almost impossible—to civilize and Christianize tribes that ought to be the wards of the nation, restrained, protected and educated by just laws, uprightly and efficiently administered.”

We wonder every church in America does not take similar action, and give our national government no rest till a juster policy is adopted. The present policy is an outrage on humanity, to be paralleled only by the importation of European liquors for the degradation and murder of West Africans, and of Indian opium for the destruction of the Chinese!

The ringing words of this foreign committee, on the distinction between home and foreign work, ought also to be kept ringing in the ears and pressing on the hearts of every branch of Christ's Church:

“The minister of this church who finds himself on a heathen shore teaching the gospel to the ignorant pagan who has never heard of Christ, is confessedly in a far different position from that of him who is one of several persons endeavoring to attract the members of the Christian community to what each considers the best form of doctrine or service.

“In one western town of about 1,200 people, there are to-day thirteen differing denominations of the common faith. Surely no one can fail to perceive at once the vast difference between the clergyman who represents our church in this town, and the missionary who finds himself almost alone in the midst of hundreds of thousands of Chinese or Africans who are ignorant of the simplest elements of Christian ethics.

“Granting willingly all that will be claimed by the friends of church extension in the United States or in Mexico, the committee claim that their own work is paramount.”

In view of the immense fields entered by this church, and the grand possibilities within her reach, contrasted with the strength of her home force and the smallness of her gifts, we are ready to exclaim with Bishop Littlejohn—

“If God has not given this branch of His Holy Catholic Church some part in the great work of the world's evangelization, then it has no right to exist; if He has given to it a part of that work, and it refuses or

neglects to do it, then I say it does not deserve to exist ; and if the latter be true, may God have mercy on us all."

Nor in less earnest tones would we echo and re-echo the estimate of this work by Dr. Schenck, in the words of his sermon before this board, last October, when he exclaimed—

"It is the noblest purpose that ever fired a human heart. It is the grandest following that pilgrim foot ever pursued. It is the sublimest service ever rendered by creature to creator. It is the shaping of a destiny which leads the soul along a starry pathway up to immortality and to God. Oh! is not this worth working for, praying for, giving for?"

ART. V.--FOREIGN MISSIONARY PERIODICALS.

UNDER title of "The Current Literature of Missions," *The Illustrated Christian Weekly* has recently furnished a valuable synopsis of the various periodicals published by the different foreign missionary boards and societies of Christendom. In his issue of August 3d, the editor notices six British missionary periodicals, with some brief account of the *Evangelical Christendom*, *The Allgemeine Missions-Zeitschrift*, Dr. Grundemann's *Missions-Atlas*, and *The Indian Evangelical Review*, published at Bombay. Several quite important European missionary periodicals not mentioned in this list, are (1) the foreign missionary organ of our French Protestant brethren ; (2) of the Irish Presbyterian Church ; (3) of the Scotch Established Church ; and *China's Millions*, the latter being the organ of the Inland Mission of China, bringing to view an enterprise of wonderful energy and self-denial, and of rapid growth, some account of which we hope soon to lay before our readers. There are also *The Indian Christian Intelligencer*, an able quarterly, published at Lahore, and *The Chinese Recorder and Missionary Journal*, published at Shanghai, and several others.

In his issue of August 31st, Dr. Stevenson gives a list of "American Journals of Missions," rightly giving precedence "in age, circulation, influence and perhaps quality," to the *Missionary Herald*, the able

and interesting monthly of the A. B. C. F. M. We quite agree also that the *Baptist Missionary Magazine* stands next, and treads very closely on the heels of the *Herald*. He enumerates six other American foreign missionary periodicals, besides *Woman's Work for Woman*, *Life and Light*, *Heathen Woman's Friend*, and other organs of our various women's boards. There are still other American missionary periodicals, as Dr. Stevenson is doubtless aware.

We commend to our readers these articles in *The Illustrated Christian Weekly*, not only for the valuable information they give of the various missionary periodicals, but for the sterling views embodied on one or two points in missionary economies. The writer frankly calls in question, or rather disapproves "the evil habit of paying deficiencies out of the mission treasury" for the expense of printing these periodicals not supplied by subscriptions. This is largely done by all but one of our denominational foreign boards, and the propriety, not to say morality, of the act is certainly open to very grave question. The writer of this article in the *Illustrated Christian Weekly* well says:

"It is a shame to pay out of mission treasuries for what Christian people are to read. The gratuitous distribution of these periodicals cheapens their contents and lowers the cause."

Another point is discussed as follows, viz.:

"Why have we so many denominational publications, and why have we not one to cover the whole field? The latter question has been long agitated. As early as 1844 a review was projected to embrace the entire subject of missions, and no less eminent a writer than Isaac Taylor was named for its editor. The prospectus was sent out, but the scheme fell through, because on the whole it was deemed impracticable.

"Again, in the Liverpool conference, 1860, the idea was thoroughly debated, and while it was generally conceded that such a review would be useful, no one was found who would undertake to overcome the obstacles that seemed to lie in the way of rendering it successful. The Rev. R. G. Wilder has braved the difficulties which deterred his predecessors, and has started the bi-monthly MISSIONARY REVIEW, intended to exhibit equally all departments of the world-wide enterprise. The conception is grand, the field is open, it only needs success to win for the projector grateful praise."

If our present subscribers will each renew his subscription and secure us one more subscriber, the success here spoken of will be won

at once, and THE MISSIONARY REVIEW be established on a self-supporting basis. We have reason to be thankful that its views and aims have been so readily understood and appreciated by intelligent minds. We have not yet attained our beau ideal in the conduct of the REVIEW, and hope to improve it the coming year, and to have the help of able men of all branches of the church, both in kindly suggestions and valuable contributions.

The kindly and magnanimous spirit in which the secretaries of some of our missionary boards and societies have received our criticisms—sometimes pointed, though always well-meant for the good of this blessed work we all have at heart—has touched our heart not a little, and revived fresh confidence in some of these organizations. They are needed, but need to be modified in their working elements so far as to come upon a basis commanding a much stronger hold and drawing force on the hearts of all the praying men and women in Christendom, enlist more funds and secure greater efficiency in most of the missions abroad.

We need not remind our readers that the idea of personal profit has no place in the conduct of this REVIEW. Our great desire is to make it useful and self-supporting. All avails beyond its unavoidable expense are sacred to the enlargement and support of work among the heathen. This idea was fundamental in the first foreign missionary periodicals established in America. The old *Panoplist* was wholly a private enterprise. When merged and continued in *The Missionary Herald*, that also retained the same private character, though its avails, above expenses, were given to the American board. And it is worthy of prominent notice that so long as it remained private the *Herald* was entirely self-supporting, and generally made over annual balances to the board, but when it became the recognized organ of the board, and was printed at the expense of the board, it ceased to be self-supporting; and over and above all subscriptions, it has consumed on itself more than \$100,000 of the funds contributed directly for missions among the heathen. The same is true of the organ of the Presbyterian and most other foreign boards; a fact which fully confirms the view of the *Illustrated Christian Weekly*, that “the gratuitous distribution of these periodicals cheapens their contents and lowers the cause” they advocate. It is obvious at a glance that if these society and denominational organs were obliged to rely wholly on subscribers; if the use in their support of any funds

contributed for missions, was interdicted, two results would inevitably follow: (1.) Some of these periodicals would be edited with more care and ability, and possess more real merit, or cease to exist. (2.) One investing money, brains and heart in a private missionary periodical, would have a better chance to succeed. This better chance any true friend of missions would gladly forego if the cause could be better promoted by gratuitous periodicals. But regarding this as fundamentally opposed to the very genius of the human mind, as well as to the facts stated above, we move that all funds contributed to the boards be held sacred to the direct work of missions, and *that all missionary periodicals depend wholly on subscribers for their support.*

ART. VI.--ITEMS SHOWING PROGRESS.

MEXICO.—Mrs. Hutchinson reports the recent admissions to communion—32 in Mexico, 20 at Jalapa, 12 in Tampico, and 12 in Vera Cruz. In a town not far from Mexico, 100 were received to communion, and as many more desired to unite. Two desperadoes came from a neighboring village, and falling into conversation at the public inn with the leading Protestant, they continued the interview all night, and next morning, as they were leaving, they drew out concealed weapons, and told him they came under a vow to kill the leader of this “infernal Protestantism,” but now they were full of gratitude that they had been kept from the terrible deed, and declared their purpose to bring their companions to listen to the same truths.

WE see it stated of the Rev. Alfred Saker, English Baptist missionary at the Cameroons, West Africa, that “the reward of his labors is upwards of 2000 converts; and he has translated the Bible into the language of the people.”

DO FOREIGN MISSIONS ACCOMPLISH ANYTHING?—The year we went to India to begin our life-work, dear old Papa Gossner sent out a few missionaries to Chota Nagpore, Central India. They found the people exceedingly rude, ignorant and superstitious. It took them five years of labor to win their first convert, but at length the working of

the heaven became manifest, and a blessed harvest of souls has been gathered into the church. The Rev. W. Fleming Stevenson, D. D., Convenor of the Irish Presbyterian foreign missions, on his recent visit to the missions of India, wrote of this mission—

“Now, at a bound, we have got into one of the wildest spots, and to me the most intensely interesting in modern India. We are at Ranchi, in the heart of Chota Nagpore, the seat of the German mission which the faith of Gossner planted thirty-three years ago, and sustained through fruitless years of trial, where there are now 40,000 Christians, and 3000 to 4000 were baptized last year! Yet all this has happened so rapidly that I have been talking with the first missionary that came out, and who was five years without a convert.”

Forty thousand won to Christ from grossest heathenism, by a few German missionaries, in a single generation! Who says foreign missions are of no avail?

THE Rev. Mr. Parkhurst says, “In my travels around the world, *I saw not one single new heathen temple*. All the pagan worship I saw was in old, dilapidated temples.” A few years ago, the people of Raratonga worshiped 100,000 idol gods; now there is not an idol on the island, and a young man, born and reared there to the age of nineteen, recently saw in the British Museum *the first Raratongan idol he ever beheld*. In India are not less than 100,000 communicants in the mission churches. Lord Lawrence’s testimony is, “The missionaries have done more to benefit India than all other agencies combined.” Sir Bartle Frere says, “They are working changes more extraordinary than anything witnessed in modern Europe.” Among 10,000 Fijians, there is not a house without family worship. The London Missionary Society reports, “The 70 islands under our charge, with their 80,000 inhabitants, have all been Christianized; native churches and congregations have everywhere been established, with institutions for training a native ministry, and the support of all Christian ordinances is thrown almost entirely upon the converts themselves.”

THE Rev. Mr. Norton, of Central India, reports the recent baptism of 4 Hindus, 10 Gonds and 44 Koorkoos.

BAPTISMS AMONG THE TELEGU INDIANS.—The Rev. Mr. Clough, of the Baptist Missionary Union, writes from Ongole:

“On June 16th we again commenced receiving converts. As reported to you on June 24th, I and my native assistants had baptized [in those eight days] 328 converts. Since then we baptized, June 24th, 75 converts; June 26th, 77; June 27th, 140; June 28th, 150; June 29th, 186; June 30th, 212; July 1st, 199; July 2d, 614; July 3d, 2222; July 4th, 731; July 6th, 216; July 7th, 279. The whole number baptized, from June 16th to July 7th, inclusive, is 5429.”

We do not wonder Brother Clough is calling earnestly for help—more missionaries from America to join him in the instruction and care of this large mass of new converts. August 3d, Bro. C. writes again:

“I cannot write in detail. God was with us and glorified Himself. A multitude were baptized, 3262 in all. These make, with those already reported, 8691 from June 16th to July 31st, inclusive, (one month and a half.) *To God be all the praise, now and through all eternity.*”

In reporting the rapid increase of converts at Ongole, Bro. Clough gives utterance to one or two stern facts which deserve consideration by our young brethren preparing for Christian work, and also by older brethren who have responsibility in choosing and sending young men and women to this work. Mr. C. writes:

“Before this reaches you, [the secretary] there will be 500 baptized Christians, probably, within four miles of where I now write, residents of Ongole and suburbs. If rain comes soon and a harvest is given, as we hope, there will be 3000 baptisms in this mission (Ongole) within the next six months. The converts are now waiting for the ordinance. This means an addition to our Teloogoo mission of not less than 15,000 souls. Perhaps 20,000 would be nearer correct. What am I to do? I need, I must have help. By help, I mean that I want some one sent out to help me whom God has called to this very place.

“Many men sent out as missionaries are no missionaries at all, never were and never will be. This class are like millstones about the necks of the real God-appointed missionaries. In sending an assistant to me, please do be careful and get the right man. Please tell Brother ——— I have not wholly given him up yet. He is the kind of man I want for Ongole, and I want him if he will come. Ongole, at the present moment, needs to be reinforced by the very best man available in the United States of America. Boys and novices are not required.”

FULLY 35,000 in India have renounced idolatry, and accepted Christianity within the past year.

ART. VII.--COMPARATIVE STATISTICS.

1. OF MISSIONS IN THE NORTHWEST PROVINCES, INDIA.

THE Rev. B. H. Badley, of Lucknow, has sent us a valuable sheet of figures, for which he has our best thanks. We condense the most important of them for our readers, as follows :

	Begun in	Stations occupied.	Ordained Europeans or Americans.	Women, Europeans or Americans.	Communicants in 1875-6.	Scholars.	Orphans.
1. Church Missionary Society.....	1813	18	24	1	1,159	5,704	662
2. Baptist Missionary Society.....	1817	4	7	..	66	42	29
3. London Missionary Society.....	1822	5	8	..	108	1,505	58
4. Gospel Propagation Society.....	1833	3	3	..	72	416	117
5. American Presbyterian Board.....	1836	9	14	9	419	2,935	23
6. Gossner's Evangelical Mission.....	1843	1	1	..	160	409	82
7. American Methodist Mission.....	1858	16	28	6	1,916	5,188	333
8. Female Normal School Society.....	1867	2	..	5	....	....	....
9. American Union Zenana Mission.....	1868	1	..	2	....	121	....
10. Female Education Society.....	1869	1	..	1	....	....	....
11. Wesleyan Missionary Society.....	1869	1	1	..	11	25	....
		61	86	24	4,911	16,345	1,304

This is doubtless a very reliable view of the missionary work in the northwest provinces. Intelligent friends of missions will study such figures, and carefully compare dates of beginning the missions, the number of workers and results, especially the number of communicants gathered in each mission.

In the fourth number of this REVIEW, page 213-215, we tried to correct some erroneous statements, claiming that the Presbyterian Foreign Board had a distinct field assigned to it in Northern India, in which its missionaries were working entirely alone, unaided by those of any other society. We said enough to correct the error, but these figures, received since, show that our statement was much below the truth. These figures are limited to the northwest provinces, and do not include the Presbyterian or other bordering missions in the Punjab, where the predominance of the European missionaries, and the results of their labor, are probably quite as marked as they are here. The comparison here is easily made.

1. Four European societies were in this field in advance of the Presbyterian board—the C. M. S. 23 years, and the Baptists 19 years.

2. Of the 61 stations occupied, Presbyterian missionaries are found only in 9.
3. Of 86 ordained missionaries our Presbyterian board has only 14.
4. Of female workers we have counted only unmarried women, and of the 24 reported, the Presbyterian board has 9.
5. And when we come to the most important results of labor—communicants gathered into the churches—our Presbyterian board had 419 out of 4911.

These statistics were prepared last December, and with no reference of course to the erroneous views to which we refer; but probably our good brother of the *Interior* will notice their application to those views.

In this Northern India field, which the *Interior* erroneously fancied was occupied only by the Presbyterian Foreign Board, the said board has less than one-sixth of the ordained missionaries, and less than one-eleventh of the native communicants.

2. OF FOREIGN BOARDS AND SOCIETIES FULLY OR PARTIALLY RE-

VIEWED IN THIS VOL. I. OF THE MISSIONARY REVIEW.

AMERICAN SOCIETIES.	Begun in	Home Force.			Last Annual Income	Ordained Missionaries sent out.	Laymen sent out.	Women Workers sent out.	Ordained Natives.	Licensed Natives.	Other Native Helpers.	Communicants, Native	Largest salaries authorized.	
		Ministers.	Churches.	Communicants.									To Home Officer.	To Foreign Missionary.*
	1	2	3	4	5	6	7	8	9	10	11	12		
A. B. C. F. M.,.....	1810	3,406	3,534	365,595	\$ 471,164	151	13	227	125	255	792	13,435	\$3,500	*\$1,050
Bapt. Miss'y Union,	1814	.....	8,000	660,000	238,777	83	2	44	.....	956	in all	63,445	3,000	1,750
Methodist Episcopal,	1818	23,850	.....	1,473,006	260,000	278	173	18	290	.....	284	23,318	5,000	1,780
Protest. Episcopal,..	1830	3,272	2,900	302,000	114,976	21	2	16	.....	.....	62	842	.....	.....
Pres. For. Board,...	1837	4,901	5,269	567,855	463,351	124	9	181	55	109	484	10,391	5,000	1,080
Am. Mis. Associa'n,†	1845	.....	.....	.....	209,695	.....	.....	.....	.....	.....	.....	50	3,500	.....
United Presbyterian,	1859	657	791	78,748	47,551	12	.....	18	6	7	117	1,056	.....	1,000
Pres. Ch. of Canada,	.....	733	1,008	90,650	33,496	14	1	5	4	.....	35	300	.....	.....
Reformed Pres. Ch.,	.....	100	107	10,101	10,900	4	.....	.....	.....	.....	25	85	.....	1,000
Pres. Church, South,	1862	1,800	1,820	120,000	56,000	16	3	17	5	.....	35	1,260	2,000	1,080
EUROPEAN SOCIETIES.														
English Baptists,....	1792	.....	.....	.....	250,344	86	.....	.....	.....	.....	.....	29,496	.....	1,350
General Baptists,...	.....	.....	.....	.....	42,006	14	.....	.....	.....	.....	15	884	.....	.....
C. M. S.,	1800	.....	.....	.....	1,115,000	201	40	13	177	.....	2,612	27,000	.....	1,500
Moravian Board, ...	.....	.....	.....	27,000	85,000	333	in all.	28	.....	.....	1,523	69,522	600	.....
Wesleyan Board,....	1813	.....	.....	.....	730,114	890	in all.	.....	.....	.....	6,176	147,103	2,500	1,200
Estab. Ch. Scotland,	1827	.....	.....	.....	96,480	14	12	1	4	1	18	.....	750	3,000
United Pres. Scotl'd,	.....	.....	.....	173,554	212,030	48	13	11	9	90	219	8,427	.....	1,625
Free & Ref. Ch. “	1843	.....	.....	.....	247,177	36	30	11	9	7	254	3,730	.....	1,920
Irish Presb. Board,...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,750
French Prot. Board,	1833	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
L. M. S.,.....	.....	.....	.....	.....	546,740	.....	.....	.....	.....	.....	.....	.....	.....	1,370

* Most societies furnish a house, rent free.

† The A. M. A. labors mostly in the U. S. A.

* Most societies furnish a house, rent free.

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1. The twelfth column of these figures should be studied with an eye on the first, fourth and fifth columns also.

2. The figures of the sixth column are not *all* reliable. The Methodist Episcopal, Moravians and Wesleyans do not report their ordained missionaries separately from the others.

The Protestant Episcopal Board of Missions was organized (see reports) in 1836, but their mission to Greece was planned in 1830.

4. The American Missionary Association expends its strength mainly on home work for the Freedmen, Indians and Chinese immigrants.

5. The 6176 native helpers of the Wesleyans represent only their *paid* helpers; they also report 25,183 helpers who receive no pay. Of the 1523 Moravian board's native helpers, 1389 work without pay.

6. Though the C. M. S. reports only about 27,000 native communicants, their professed native Christians number 117,825. We infer also that the numbers of native Christians reported by the Moravians, (69,522,) and also that by the Wesleyans, (147,103,) include many non-communicants. The attempt to compile such comparative statistics intensifies a desire for uniformity in reporting statistics by the different foreign boards and societies.

7. If discrepancies shall appear between the figures of this table and figures given in earlier numbers of this REVIEW, let it be borne in mind that the figures of a given board are changing every year, and those used in this table are often of a later date than those of previous numbers.

8. The value of these *comparative statistics* will be appreciated, especially by all agents and workers in the cause of foreign missions, and if the officers and missionaries of the various boards will kindly point out mistakes and give us the figures with which to correct them, and fill the blanks, we shall hope to revise and enlarge this table, much improved, in some future number.

ART. VIII.--FIELD NOTES.

"MISSIONARY PASTORS," and "THE MORNING COMETH" are valuable contributions for which we hope to find room in our next number. Our readers may expect to see our pages in future more frequently enriched with the views and experience of able minds at home and earnest workers abroad.

Rev. Wm. J. Boone, of the Protestant Episcopal Church, reached New York July 29th.

The Rev. Albert Bushnell, D. D., and wife, from the Gaboon Mission, Africa, are now in America for needed rest.

Three Moravian missionaries are reported to have been murdered recently at Lancealoup, Labrador.

The Rev. Wm. R. Stocking and family, from the Persian Mission, have arrived in America. Mrs. S.'s health somewhat improved by the voyage.

The Rev. Henry G. Jackson, from South America, and Rev. F. M. Wheeler, from North India, both of the M. E. foreign missions, have just returned to this country, the latter with no hope of going again to India, we grieve to learn, as he finds himself unable to endure the climate.

The Rev. G. L. Mackay, of the Canada Presbyterian Church, whose labors in Formosa have been so earnest, self-denying and successful, was, at last previous accounts, confronting a mob of 4000 Chinamen, at Banka, and refusing to leave the place though they had torn down his chapel and threatened to kill him. (See page 312 of this REVIEW.) Later advices report Bro. Mackay married to a "clever" Chinese lady of that region, a sound convert to Christianity. God bless Mr. and Mrs. Chang Mia Tsong Mackay.

Mr. K. A. Burnell proposes a lay mission to China and Japan. Middle-aged men, with means for self-support, are wanted. Wherein will laymen have the advantage over ministers? And can middle-aged men master new languages as readily as younger persons?

A large legacy of some \$300,000 is announced, left to the foreign board of the Presbyterian Church by Miss Mary A. Lapsley, of New Albany. We rejoice in this relief to the board's funds; but we hope \$150,000 of it—see *Presbyterian Monthly Record*, page 279—will not be expended in brick and mortar. "My kingdom is not of this world."

FAMINES.—The deaths from famine in China are estimated at fully 7,000,000. In the southern part of the Morocco Empire, also, the famine is said to have become extreme, the sufferers estimated at 3,000,000. Cholera is reported as raging with much severity in Western India. In the one city of Aurungabad 900 deaths are reported.

GENEROUS GIFTS.—A friend of the C. M. S.—his name not mentioned—has presented to it £35,000, (\$175,000) the interest to be used in “the development of the native Church in India.” Another friend has offered it £5000 (\$25,000) for work not yet fully decided upon.

Miss Ricketts, of Brighton, England, goes to China, *at her own charges*, to train Chinese women to carry the Gospel to the women of China. She goes under the auspices of the English Presbyterian Church. May others follow her example.

MISSIONARY FAMILIES.—It is interesting to see missionary zeal and consecration transmitting themselves from parents to children through successive generations. It illustrates the pervasive and controlling elements of the true missionary spirit. The Scudders, Gulicks, Morrisons, Newtons, Balantines, Humes and a few others, are pretty generally known as examples of such families. Another notable instance which has more recently come to our knowledge, is the family of the Rev. J. Phillips, D. D., a venerable missionary of our Free-will Baptist brethren. Dr. Phillips went to Orissa, India, in 1835, one of the first foreign missionaries of that church. He is now working in his fifth decade; has a married son, the Rev. Jas. L. Phillips, D. D., of Midnapore, and three daughters, in India, all but one of them having had some ten years of service already, and a fourth daughter is under appointment, expecting to go out and join them in this work. Any church has reason to thank God for such families. They honor their own church and the cause of foreign missions.

NATIVE MINISTERS IN AFRICA.—Bishop Penick has recently ordained, in Liberia, three deacons and two priests. If these are worthy men, nothing better shows real progress in the work.

Of the Protestant Episcopal Mission work at Jaquicingo, Mexico, it is said :

“They have a congregation of 600. The men, women and children have worked with their own hands to build themselves a church. They have now a fine building, and have not had a dollar’s assistance from abroad. Moreover, the 600 include nearly all of the little town. The Roman Catholic priest has been obliged to leave for want of occupation.”

Of salaries it is stated :

“The Rev. Mr. Marion, an old commandant in the army, receives only \$25 a month, and out of that has to support himself, wife and child. He has been offered a lucrative position in the custom-house, but refused it. The self-sacrifice of this people is something wonderful,” &c.

THE MISSIONARY MONTH.—The annual meetings of two of our foreign missionary societies—the A. B. C. F. M. and the A. M. A.—transpire in October ; the former beginning October 1st, at Milwaukee, Wis., and the latter October 29th, at Taunton, Mass.

Besides these great anniversaries, our brethren of the Protestant Episcopal Church are to hold a missionary conference in New York, beginning October 9th, and to continue 10th and 11th, with free and full discussions of important subjects connected with the work. It is also proposed that all rectors preach on the subject the Sunday following, and that local clergy and laity arrange for missionary meetings in Boston, Philadelphia, Baltimore, and in other cities and large towns, at such time in October as may be most convenient.

The call for the World’s Foreign Missionary Conference, in London, is for the same month.

These proposed missionary anniversaries, conferences and meetings, seem to claim and appropriate the month of October as the missionary month ; and we earnestly hope and pray it may prove the beginning of the missionary revival so greatly needed.

The Universities Mission, under Bishop Steere, which fell back from the Zambesi, and now makes Zanzibar its headquarters, has established six stations, we are glad to see, one of them at Masasi, 130 miles on route to Lake Nyassa ; and a chief has sent a request for one to be established at Losema, a place just on its shore. This mission is said

to have done much in preparing books and training teachers for the interior.

THE IRISH PRESBYTERIAN MISSION IN INDIA.—The stations of this mission are in Guzerat and Kattyawar.

The whole number of communicants is	. . . . .	238
The whole number baptized,	. . . . .	847
Adherents not baptized,	. . . . .	893
Communicants added the past year,	. . . . .	16
Pupils in schools,	. . . . .	1,149

Miss Patterson, one of the Zenana workers, has failed in health, and been obliged to leave for Europe.

THE EFFECT OF ONE TRACT.—Some 30 years ago, Anthrawady, a Hindu writer, received a tract in the Telegu language on “Caste.” He read it, became convinced of the truth, and sought and received Christian baptism. Coming soon after under the influence of a devoted Christian officer, General Bell, he learned to feel more sensibly his duty to tell his countrymen and friends what God had done for his own soul. He continued faithful in his daily duties as a writer, but out of office hours and on Sundays devoted himself earnestly to Christian work, going among the soldiers, and conversing with all who would listen to the precious things of the Gospel. He has formed a church of the native soldiers converted by his influence, has become its minister, has baptized 80 himself, and 170 have been gathered into it by his influence and labors; while all these years he has continued his daily work as a writer, and for his ministerial labors he has received no pay whatever. Some of his converts are originally of high caste. He is still prosecuting his work, and anxious inquirers come to him to be taught the true way of salvation.

Does not the voluntary, spontaneous efforts of this converted Hindu furnish a better testimony to the power of the Gospel, and carry more ready conviction in its favor, to the minds of the heathen, than would be the case if he were paid a high salary from mission funds?

DRAWBACKS IN ABYSSINIA.—Herr M. Flad, a German missionary, of Stuttgart, sent out to Abyssinia by the Chrischona Institute, has just returned to Europe and reports that King Menelete, of Shoa, has been

hopelessly beaten in battle, and is now the prisoner of King Iohannese. Also two of the Chrischona missionaries have been cast into prison. Mr. Flad proposes to start back for his mission in October.

CAUSE OF THE KAFFIR WAR IN SOUTH AFRICA.—We notice Major Malan describes this war as having been caused by the oppression of a weak African tribe by those who represent in southern Africa the powerful Empire of Great Britain. He recognizes the fact that God is overruling it for good and for the more rapid evangelization of the people in the near future, and yet greatly deprecates attendant losses and suffering. The mission station he himself had built has been destroyed, and two others among the Galeka people. Major Malan attributes the death of Mr. Leslie mainly to his grief at the wrongs inflicted on his chief, Kreli, to whom he was much attached, and on his tribe, among whom he had labored so long and earnestly. He states also that a missionary in another tribe had lost his reason.

FIRST CONVERT AMONG PARSEE WOMEN.—Christian converts have been few as yet among the Parsees of India, but two men were converted many years ago in connection with the Scotch Free Church Mission in Bombay, and have long been in the ministry. A few others have been baptized since; but Koovarbac, whose baptism at Nassick is mentioned in the last C. M. S. report for Western India, is the first Parsee female baptized and received into the Christian church, so far as we know. We are glad to see that Manekbae, a second Parsee lady, has been more recently baptized in Bombay. May many soon follow their example.

ROMISH MISSIONS.—“L. S. W.,” in the *Congregationalist*, says that “The Association for the Propagation of the Faith” received in 1876 only \$1,200,000 for its “300 missions,” and complacently contrasts this with the about \$6,000,000 given by Protestants to the work of foreign missions.

Will “L. S. W.” give us any positive evidence that these \$1,200,000 are the sum total given by Romanists in 1876 to their foreign missions? If so, they have learned an economy in prosecuting the work which it becomes Protestants to look into and understand. To say nothing of their extended missions in every part of the world, in China alone they

have missions in every one of the 18 provinces, while Protestants are found in only 5. In missionaries, and especially in professed converts, if the statistics are reliable, they outnumber Protestants many fold. In China they have 30 bishops, 233 foreign priests, 237 native priests, and more than 363,000 converts, such as they are, while Protestants claim only some 12,000 converts. Of the *spiritual* results in the two classes of missions we here make no comparison. Of their common usage latterly to spend their energies and resources in winning to their fold the converts of Protestant missions, instead of laboring in unoccupied regions, we have already spoken. Recent reports from India give some details of this work. Some six or eight years ago the S. P. G. ritualists entered the Ahmedunggur mission of the A. B. C. F. M. and drew off many of their converts to them. Now we learn from the *Droyanadya*, that a Romish bishop has come into the same district and "made such offers to the native Christians connected with the S. P. G. that they went over to the Romish church."

The Abbe Debaize has started with nine priests to establish Romish missions on Lakes Nyanza and Tanganyika in Central Africa. The Abbe is said to be commissioned by the French government to make an exploring journey across Africa, from Zanzibar to the western coast, establishing his missions on the lakes by the way, the government having voted him \$100,000 for this service.

The Romish missionaries in China and India report 163,572 baptisms in the last five years, 11,000 of them adults—1 adult in 15!—154,522 of them children! How many of them infants at the point of death?

CHURCH CONFERENCES.—Our age is becoming somewhat characterized by the gathering and influence of large bodies, ecclesiastical as well as political, to deliberate and consult on most important interests.

The Lambeth Conference has become the general designation for the gatherings of the bishops of the English Church. They held their first conference in 1867. Their second conference met in Lambeth Palace on the 2d day of last July. At an important preliminary meeting the previous Friday a report of "Mission Progress" was read, and Bishop Gell, of Madras, gave some account of the wonderful

movement in Tinnevely, where 20,000 natives are asking for baptism. The bishops of Bombay, Ohio, Maritzburgh and Bloomfontein read papers; and among those of the afternoon were papers on the condition of the church in Australia and America.

The regular conference opened by a celebration of the holy communion, at which were present 26 English bishops, 5 from Ireland, 7 from Scotland, 14 from America, 7 from Canada, 3 from India, 5 from South America and the West Indies, 3 from Australia, 2 from New Zealand, and 5 from Africa. Eight or a dozen other bishops and prelates were present. The conference was held under the presidency of the Archbishop of Canterbury.

The principal subjects brought under consideration were :

1. "The best modes of obtaining union among the various churches of the Anglican communion."

2. "Voluntary boards of arbitration for churches to which such an arrangement may be applicable."

3. "The relation to each other of missionary bishops and of missionaries, in various branches of the Anglican communion, acting in the same country."

4. "The position of the Anglican chaplains and chaplaincies on the continent of Europe and elsewhere."

5. "Modern forms of infidelity, and the best means of dealing with them."

6. "The condition, progress and needs of the various churches of the Anglican communion."

It was the aim of the conference to hold their sessions in private, but the London papers commented on the drift of the discussions, representing them as most able, especially that on modern infidelity, in which the clear logic and unfaltering faith of Bishop Ellicott appeared most conspicuous. The bishops seem to have had a very good time of it, and it is easy to believe that the frank and full discussions of such vital subjects will be attended with permanent good to the interests of the church.

The Mildmay Park Conference represents so many of the evangelical dissenting bodies of Great Britain as please to identify themselves with it. Its sessions continued three days. Some of the subjects treated were: "Christ the Light of the World—Christians the light of the World;" "Christ the Branch—Christians the Branches;"

“Christ the King and Priest—Christians Kings and Priests.” The speakers were such men as Dr. Horatius Bonar, the Rev. W. H. Aitkin, the Rev. J. Wilson, of Edinburgh, and others. “The Coming and Kingdom of our Lord Jesus Christ,” elicited earnest and able addresses from such men as H. Grattan Guinness, Dr. Mackay, Rev. H. E. Brooke, Rev. A. Faussett, and others. One of the last services was the Lord’s Supper. This was the 22d annual session of the conference.

UNION MOVEMENTS—UNION OF CHURCHMEN AND DISSENTERS. We notice with interest a series of meetings in England, originating with the “Home Reunion Society,” with a view to promote a union between churchmen and non-conformists. The very idea is somewhat amusing, as involving an absolute impossibility; for any basis of union would unavoidably prove fatal to one or both the contracting parties. Once united, one or the other party, or else both, would necessarily cease to exist.

Still the movement is one of interest, for if the sharp corners of hostility and bitterness can be gently worn off, and the parties come to view one another, each more from the standpoint of the other, only mutual good, and good to the cause of Christ, can come of it. Christian love and mutual sympathy constitute an alembic of strangely transforming efficacy. We wish all possible success to those engaged in this movement.

The union of the Irish Wesleyans and Primitive Methodists was consummated at the late session of the Irish Wesleyan Conference. The measure was unanimous, and carried with great enthusiasm. The breach thus healed was of sixty years’ duration, and places Methodism in Ireland in a better position for aggressive work.

There were elements in each of these bodies for a basis of sympathy, union and action mutually agreeable and helpful.

But for the proposed union of churchmen and dissenters, what possible elements can be found for such a basis? And still more in case of the proposed union between the Church of England, Romanists and Greek Church. A meeting was held at Oxford, May 15th, presided over by the Bishop of Bombay, with several Romish priests on the platform. Is it possible that the prominent men of either church can fancy mutual compromise practicable? That English churchmen

can become Romanists is abundantly demonstrated; and that Romish adherents can become Protestant churchmen, is also proved possible. But is there any middle ground?

THE BASEL EVANGELICAL MISSION IN SOUTHWEST INDIA, 1877. This German mission, extending from Dhawar southward along the Malabar coast, reports laborers, viz.:

European brethren,	63
“ sisters,	50
Native pastors,	6
Native catechists and evangelists,	66
Christian school-teachers,	78
Pupils,	2,654
Church members,	5,904
Communicants,	3,070
Increase of members in the year,	295
“ communicants,	28

The famine has been grievous, and 100 girls and 150 boys are now in the mission orphanages. Under the pressure of the famine, the missionaries have been slow to baptize, thinking it well to test motives first; and hence candidates on probation have increased. At Hoobli are 131 such candidates, at Bettigheroy 290, and at Guledgud 650, under instruction. One of the missionaries, Rev. Mr Weigele, died from the “crushing labors entailed by the famine.” We have seen and known some of the earnest German workers in this mission, and believe their work, for the most part, is well and wisely conducted. May larger and more precious blessings attend it.

The following is from their last annual report:

“Balappa (born in 1839), had in his childhood attended a mission school in Bettigerry, and carried away with him good seed, which sprang up after many years. He afterwards settled in Ugurugola as a goldsmith, and married a wife with whom he lived a very happy life. Her death crushed him entirely; he felt his sinfulness, and sought for help in the Hindu shastras, which he studied with great zeal. His father feared he would become a Sanyasi, and therefore married him again as quickly as possible, in 1864. In 1869, the missionaries came to Ugurugola, and, he says, ‘I listened to their preaching and found what I had been always seeking. Their words were like balm to my heart.’

He, together with some friends, had frequent intercourse with them, and was convinced of the truth. 'I made,' he says, 'an agreement with a friend to buy a whole Bible. He gave the money (2 rupess), and I bought the Bible (a big quarto) from Mr. Ziegler, in Hubly, and joyfully carried it on my shoulders to my village. My friend died, and I remained in sole possession of the bible, which I read again and again, till I found peace of mind.' For several years he was known to the missionaries as one who was near the kingdom of God, but he could not find strength to overcome the obstacles. He was also burdened with debts, and was afraid that his creditors would ruin him if he became a Christian. Thus he was in an unsettled condition for years, together with his wife, who was of one mind with him. 'We knew the truth, but lacked the courage to live up to it; but still less could we serve unrighteousness and falsehood. We suffered much in this condition.' When the famine came and he was in distress, he at length found courage to break through his bonds. In March, 1877, he went to Dharwar with his wife, broke caste, and asked for baptism, which he received on the 20th May, 1877. He is now employed as a schoolmaster, and we have reason to hope that he will prove a faithful Christian."

CONVERTED HINDUS RECOGNIZE IDOLATRY IN RITUALISM.—A catechist of the C. M. S., seeing Rev. Mr. Duthy, S. P. G., always prostrating himself before a material cross, and bowing to the sacramental elements, accused him of idolatry. The bishop has ordered the catechist to apologize for his accusation; but he refused, on the plea that there is every appearance of gross idolatry in Mr. D., and he cannot retract the charge without convincing evidence that Mr. D. is not guilty of deliberate idolatry. Are the missionaries of the S. P. G., sent to convert the Hindus from idolatry, really amenable to the charge of teaching them idolatry by their own example?

WILL RUSSIA TOLERATE PROTESTANT MISSIONS?—*The Weekly Review*, of London, gives an incident that is of some interest in considering this question. It is the recent trial of three peasants at Odessa for the crime of evangelizing their countrymen. They had lain in jail three years already when brought up for trial. The attorney-general charged that the prisoners began their work in 1870, holding prayer-meetings first secretly, but growing bolder extended their influence openly, till at length whole parishes deserted the church and joined the heterodox faith, showing no regard for the holy saints, images,

candles, or ceremonies of the church. For this crime he urged that they should be exiled to the mines of Siberia.

The prisoners appeared in court, with their New Testaments in their hands, and with rustic simplicity and fervor replied to the accusations almost wholly in Bible language. Some 40 persons—priests, peasants and officials—were called as witnesses; and while testifying to the religious meetings, testified also to the sincerity and blameless life of the prisoners and their converts, known by the name of *stundists*. All testified that these stundists were remarkable for their honesty, sobriety, integrity, and for the strict practice of all the moral virtues so generally wanting in the orthodox monjik, and the only fault charged was that they would not go to church, or recognize the authority of the parish priest. This was an offense in the eye of the law, and for propagating their heterodox views they were liable to exile; and yet when the case was closed and committed to the jury, that jury, in five minutes, brought in a verdict of “not guilty,” and by the crowds in court the verdict was hailed with acclamations of joy.

Can the Bible be so freely circulated and read as it is in Russia without becoming an evangelizing leaven there as elsewhere? It is already creating a demand for other Christian literature, and we have it on the best authority that this evangelizing work is extending widely and rapidly; that since the war some Russian nobles have given \$7500 to help on the work; and that such truly Protestant works as the “Peep of Day,” and “Bunyan’s Pilgrim’s Progress,” are being sold by thousands.

INTEMPERANCE IN WEST AFRICA.—The Rev. James Johnson, an able and intelligent African minister in charge of the Abeokuta mission of the C. M. S., writes :

“I have been much alarmed by a published comparative custom’s returns of Lagos, in July last. The increase in importation of ardent spirits from Europe was fearful.”

He gives the figures, which may well alarm others also. The figures are :

		Gallons.	Valued at
First six months of 1876,	. . . .	256,950	\$121,631
“ “ “ “ 1877,	. . . .	811,261	349,666

Here is the importation, in each case of only six months, and at one

single port, Lagos. Thus the increase in a single year, of only six months' importation, is 554,311 gallons, valued at \$228,035. What wonder Mr. Johnson exclaims:

"This invasion, unchecked, will work for Africa a far greater and more serious evil than the transatlantic slave trade, with all its hellish horrors."

MISSION WORK AMONG THE KOIS—one of the non-Aryan races of India. The first Koi was baptized in 1869. At first they were alarmed, and abandoned the village near which the missionary built his house. But their fear subsided, and already 51 men, 20 women and 39 children have been baptized.

ART. IX.--QUESTIONS AND ANSWERS.

[CONTINUED FROM PAGE 245.]

VIII. "Have you noticed that the officers' salaries, in case of the Presbyterian Foreign Board, are now reduced? Does not this remove your objections in the matter of salaries?"

Answer—I. We have noticed the statements about such reduction, both in the organs of the board and in the New York *Evangelist*, and we hope they will have their desired effect on as many as possible in removing objections and increasing contributions to the board. At the same time please bear in mind—

1. Our objection was to the manner of reporting these salaries, rather than to any specific amount of salary. We did not undertake to determine just what is a proper salary for a missionary secretary, thinking it better to limit our remarks to the manifest necessity of greater self-sacrifice on the part of all engaged in efforts to evangelize the world; and the manifest propriety of *equalizing* the burdens imposed by the boards, and thus bringing to an end the unjust partiality now shown by some boards to their home officers and agents in voting them so much larger salaries than they vote to their missionaries in the foreign fields. You will remember our first proposal to general assembly was—

"1. Moved that our foreign board be instructed to print the salary of each officer opposite his name, in each annual report of said board."

Has this been done, either in the annual report or the monthly organs of the board? It has been the uniform practice of the Baptist Missionary Union, the A. B. C. F. M., and of most other well conducted foreign boards and societies, thus to print the salary of each officer; and it was also the practice of the Presbyterian Foreign Board from its origin to 1870. The change was made by the present Presbyterian board on greatly enhancing the salaries of the officers, and subjects the said board to the unpleasant inference that they changed the good old usage, and lumped all salaries in one aggregate in order to conceal from public observation the large individual salaries they had voted. We confess ourselves unable to perceive any other reason for this unhappy change of usage, and we know this to be the inference in many minds. If this inference does injustice to the foreign board, they manifestly owe it to themselves, and to the cause, to remove it by returning at once to the former usage of the board, or by publicly stating some reason for the change which shall satisfy the friends and supporters of the board.

2. In regard to that element of your inquiry which refers to the *amount* of reduction, please notice—

(1.) The board has nowhere stated that *it* has reduced the salaries. We are left to infer that whatever reduction has been made, is the act of the officers themselves—not of the board; and that the action of the board voting the \$4000 and \$5000 salaries, remains unchanged. If this inference is wrong, we shall be glad to have it corrected, and to know what change, if any, has actually been made in said action of the board.

(2.) The New York *Evangelist* of July 18th, 1878, gives the aggregate salaries actually paid to the three foreign secretaries and the treasurer for the past four years, as follows, viz.:

“1874–5, \$15,000; 1875–6, \$14,500; 1876–7, \$14,010; 1877–8, \$14,300.”

This shows that instead of any reduction the past year, there has been an increase of \$290. And why speak of an “appropriation?” These salaries, so far as the board is concerned, are fixed by vote, as are the salaries of missionaries. By the side of the above descending scale for four years past, (except the last) as given by the *Evangelist*, will it also give the ascending scale, beginning with the year 1870, when the aggregate salary of all the officers was \$9000, and show

how it rose to \$15,000?—or go still further back to 1864, when the aggregate was only \$6000, and show how it rose to \$9000?

Was it any more difficult to get good men to serve as officers of the board, when their salaries were \$2000 each, than now for \$5000? Are not three of the present officers, on \$4000 each, the same men who served it just as faithfully at \$2000 each during the hard times and high prices of our civil war? And if we say these good brethren endured more self-denial than than love to Christ and the heathen should constrain them to exercise, must we not say the same of all who contributed from incomes the same or less? And if their present standard of self-denial is to be commended, as the *Evangelist* commends it, must we not apply the same rule to all Christians, and excuse from giving the ten thousands of pastors and laymen whose incomes are less than are the salaries of these officers after deducting all they give?

If we divide the aggregate salary drawn by these four officers the past year by four, we find the average salary received by each officer is $(14,300 \div 4 =)$ \$3575; while the average salary of all the pastors of the Presbyterian and M. E. churches is only about \$700. With what grace can these officers urge their poorer brethren to give, when they see them by the thousands living on salaries only *one-fifth* as large as their own?

And if we contrast these official salaries with those of the missionaries toiling under all the disadvantages and trials of life among the heathen, the case is little if any better. As to the self-denials of missionaries, we need not rely on our own statements. We have the statements of those whose testimony will not be called in question.

The Rev. E. D. G. Prime, D. D., says:

“They are living frugally, often very scantily, on salaries that bear no proportion to the pay of foreigners engaged in the most ordinary occupations of worldly business around them; many I know could at any moment quadruple their salaries by accepting standing offers of employment in other service,” &c.

The Rev. F. F. Ellenwood, D. D., writes:

“As to their general style of living, only a mere subsistence salary is allowed, and in very many cases it is found to be insufficient for health and efficiency. * * I have now in mind no less than twelve mission-

aries of the Presbyterian board who each year expend from \$200 to \$1000 of their own resources."

And again :

"There stands the monumental fact that men of the first order of talent labor on in the work of different mission boards at a salary of \$1000, while mere youth, who have hardly attained their majority, receive from \$3000 to \$3500 as teachers in the government schools. What if it were found that the ministry in our American churches were all proof against calls to college professorships, at three or four times their present salaries, would that not be hailed as a grand attestation of Christian character?"—*The Great Conquest*.

And may we not with equal propriety ask, What if our missionary secretaries were living on salaries which would make it possible to record such testimony of them as is here recorded of the missionaries? Would not that also be hailed as a grand attestation of Christian character, and of their true love to Christ and the heathen? Would it not do more to enlist the prayers and gifts of the churches for this blessed work than all their gifts of eloquence and oratory?

As to the actual contrast in this latter case, what is it? While our Presbyterian Foreign Board votes its officers \$4000 and \$5000 salaries, the average salary of *city teachers* in the State of New York is only \$728, and of county teachers \$262! Where, O where, shall we look for any such attestation of Christian character, or of self-denial and love to Christ and the heathen, on the part of foreign missionary secretaries on salaries so very far above the average of our teachers and pastors?

A writer in *The Christian Intelligencer* (not the editor, we feel sure,) complains that we give prominence to these salaries voted by the Presbyterian Foreign Board. (We'll give prominence, in turn, to those of his own board, if he will tell us what they are.) He should note that it is the board itself that has given prominence to these salaries. It is the board that has made them so large and conspicuous. No other person had power to do it.

And as to the writer's idea that the world at large has nothing to do with these salaries, we need only remind him that they have their influence on the salary of every other missionary officer in Christendom; nay, they have their influence on every missionary, native preacher and helper, on every giver to this cause, and on most in

Christendom who don't give. To rule out the broad and potent influence of these salaries and the interest of all Christendom in them, he must adopt the plea of the first murderer: "Am I my brother's keeper?" And then, only to find his soul pierced through with the reply: "The voice of thy brother's blood crieth unto me from"—800,000,000 of heathen whose evangelization is prevented or delayed by these large salaries!

"It is true now, and always has been true, that there is more or less extravagance, sinecurism and other abuses in the administration of ecclesiastical and other religious charities. Only a few days ago it came out that the American Sunday-School Union has been robbed of \$50,000, by overpayments in its manufacturing department, the book-keeper being a partner of the contractor. The Methodist Book Concern, of New York, and the Southern Presbyterian Board of Publication, have each had their losses from maladministration. We have not, heretofore, do not now, and do not hereafter, propose to suppress criticism on our boards on the ground that it will injure the church work. If the administration of the church work will not bear criticism, the sooner and more severely it is injured the better. But if it is faithfully and economically performed, the fact will be made manifest, and inspire confidence in the contributing constituency."—*Interior* of Sept. 26th, 1878.

ART. X.--LETTERS FROM MISSIONARIES.

REV. G. W. SEILER, of Rutnagiri, India, writes: "I am keeping two brethren and their wives, from the Aiteewade Village, near Kolapoor, here, until after the rains. These, with our elder, Baizoo and family, Bussunt and Yeshuwunt, constitute the Christian nucleus of a congregation on Sundays. They present a very respectable appearance, and are viewed with wonder by the people of Rutnagiri."

FIRST CONVERT AT RUTNAGIRI.

"Yeshuwunt Ranaka Erloondker is the first convert to our mission here. He is a fine-looking man of 40, and I feel confident he has embraced the truth from the love of it. He was a Mahar, and a mason by trade. He was anxious to be baptized whether I would keep him at work or not. So after witnessing his consistent conduct for some weeks and instructing him, I baptized him. I will keep him a few months, as I wish him to be well prepared to meet the world alone if necessary.

"I have lately heard that a Purbhu of this place joined the Methodists of Bombay, a few days ago, but I have not learned his name. There are only a few Purbhus here, and if they learn of his conversion, of course they will conceal it as long as possible. A goldsmith has been attending my Sunday preaching regularly of late, and as he had the courage to walk with me through the Bazar the other day, people made inquiries whether he had become 'polluted'—broken caste, and become a Christian—some thinking that he had, their very fears being a tacit acknowledgment that they felt their craft to be in danger.

"A man in the jail seems to be impressed with the truth. I was told that his castemates would not allow him to sit near them, and that he narrowly escaped a beating for boldly advocating Christianity. He has read some tracts."

CONVERTS AT PANALLA.

"Last week Mr. Graham wrote me that he had baptized Dhondu's sister and two of her daughters."

The statements of this letter should help friends in Christendom to understand the difference in results to be looked for in new and old missions. Here is reported the *first* convert in Rutnagiri, after the labor of more than five years. The other converts mentioned have been taken there from Kolapoor. God grant that this man, Yeshuwunt, may be the first fruits of an abundant harvest of precious souls soon to be gathered into the church at Rutnagiri. If any of our brethren in the foreign fields should have the special sympathy and prayers of God's people, they are brethren laboring in these new and hard outposts, laying foundations under peculiar trials, opposition and discouragement.

Rev. M. Y. Bovard, of West Africa, writes: "Bro. Osgood and myself are in good health and still have a double portion of the missionary spirit. As we took the step forward, and as the news went out among the people that we were God-men, and that our mission was to do good to all the people, the devil summoned all his forces and put in action all his plans to overthrow and hinder all our attempts to establish a mission in this part of the country. It was no surprise to me. When we commenced telling them the true nature of our mission and pointing them to God and the Lamb, they became offended, and as our trading became less with them they gradually grew more and more hostile toward us. They are anxious only for money. I am sorry in my very soul that I have nothing favorable to report respecting our mission at Bopora. We have been tried in various ways to the uttermost. All our entreaties with the king have been scorned and we have not been successful in getting any place to build a mission-house. We have been much persecuted, yet of God we are daily blessed more than we deserve.

"King Jimmy sent forth an edict that we should not have anything to eat, that the people should not sell to us, or give us anything whatever, or if they did they would be 'put in the sticks.' This law was very trying to us. We asked them if they intended to starve us to death. We could not get them to tell us what their aim was in making such a law. They finally promised if we would give them so much money they would again sell to us. We had no

alternative. They then informed us that the 'law was done,' and we thanked them. In a few days Jimmy became displeased at something and he again enforced the law. Just at this trying point our cook-boy was taken seriously sick with the small pox, and it was very probable that our interpreters, as well as Brother Osgood and myself, had all been exposed, and yet the Lord had marvelously preserved us, and I assure you we prayed fervently. We immediately commenced to take such precautions and preventives as were practicable to us. We sent our boy away to a 'half town' under the care of some trusty natives, who had passed through the disease, and we left Gintimah the next day, contrary to the king's orders, and fled to Bumbumah, a Gola town in the kingdom of Farequaqua, a powerful Gola king, and found that the dreaded disease did not exist in this town.

"It seems impossible to turn the minds of these heathen people into the path of truth and wisdom. They are set in their superstitious notions. They cling to their fetish and will no more give it up than I will my Bible. The *Devil-Bush* to them is sacred as the Church of Christ is to me. They would die before they would reveal a single thing in connection with this place, and many of them, I am sure, would suffer death rather than betray their leaders in these things. I am not questioning the power of God to turn them from these things, for I know He can do all things. We make it our daily business to plead with the people, and with God for them."

Later news of Bro. B. is that both he and Bro. Kellogg were prostrated with the African fever. The Lord raise them up with health and heart to toil on for Africa.

THE NYANZA MISSION—CENTRAL AFRICA.

Every true friend of Africa must feel a special interest in every step of progress in founding the new missions in the regions of David Livingstone's latest explorations. In closing our recent sketch of the Church Missionary Society (C. M. S.) we gave the latest items then in hand, in regard to the murder of Lt. Smith and O'Neill, and the subsequent movements of Rev. C. T. Wilson, the only survivor, then on the ground, of the seven men first sent out by the Church Missionary Society.

The facts that have since come to light, showing Mr. Wilson's patient waiting in suspense and prompt action in emergency, have served only to enhance our estimate of his sound judgment, heroic spirit and true devotion to the work in hand. Smith and O'Neill had left him alone in Uganda to be absent only three months. As the fourth month of their absence wore away with no tidings of their fate, and with increasing evidence of a change in King Mtesa and his court, from friendship to hostility, we do not wonder that his journal discloses some anxiety and a consciousness of his lonely position. We know of many a missionary who would have felt justified in leaving at once and hastening back to England. A few "peeps" into the history of the case will be welcome to our readers, and may incite some hearts to more frequent and earnest prayers for the success of this mission. Under date of November 21st, when Mr. Wilson had been alone in Uganda about four months, we find him rejoicing in the

arrival of five months' letters and papers from England, and yet even this occasion of joy served to reveal more clearly the arbitrary and changed conduct of King Mtesa; for the letters and papers were forwarded by an Arab, "who took them up to the palace instead of bringing them to me," writes Mr. W., "and I have had the greatest difficulty in getting them from the king, having had, as it were, to drag them one by one from him; he has a number yet, and when I shall get them I don't know."

Again, "The old chiefs are rather opposed to our coming here, and have persuaded the king to turn me out of the house which he built for us, and to send me to live half or three-quarters of a mile further off, because they do not like my being so near the palace, though I am a mile from it."

When ordered out by an old chief, Mr. Wilson refused to go till he had first seen the king. But when he got an interview with him the next day and asked if he had given such an order, the king confirmed his fears, saying the chiefs did not like him so near the palace. Mr. W. writes: "I pleaded that I was not near, and that Speke was allowed to live quite close to the palace. Then the chiefs got angry and chimed in. They said that Speke only came for a time, and they did not want white men in Uganda at all; they wanted to keep it to themselves; they did not like either Speke or Stanley's coming here, and if white men must come, they wished them only to come as traders, and not to remain in the country. I saw it was useless to resist, * * but asked the king to build me a decent hut to live in before he sent me out, and to this he agreed, the only concession I could get from him."

Mr. Wilson feared the Arab traders, too, were working against him, prejudicing Mtesa "by telling the most abominable lies about us, and our behavior towards other countries." A "little trouble" with Mtesa himself, he describes thus: "I think I told you that when we first came he tried hard to get us to promise to make him guns and gunpowder, which, of course, we refused to do. For a long time he did not allude to it again, but about two months ago he began talking about it again, and bullied me terribly, to try and make me promise to give him these things, adding now cannons. For some weeks he could hardly talk of anything else, and brought it up every time I went to see him. I, however, always gave him the same answer, that we had nothing to do with fighting; that our mission was one of peace, and that our object in coming was first to teach the Uganda of Christ and the way to heaven, and next to teach them such useful trades as would make his country rich and prosperous; that guns and gunpowder would only make his country poorer, as they were costly and brought no return. * * I hope he sees it is no use bullying us about it."

Notwithstanding this firm adhesion to his strictly mission work, Mr. Wilson's account of his Sabbath and week-day services at the palace, is full of interest, the people, all except the Arabs, kneeling and joining in the "Amens;" and their special interest seemed elicited by our Lord's parables. Even the king would sometimes take up the subject after Mr. W., "speaking most eloquently"—evidently a spontaneous tribute to the power of the Gospel and its

Divine adaptation to all human hearts. In these services at the palace, attended by prominent men from all parts of the surrounding countries, there seems much that is hopeful for a precious harvest in the near future from Gospel seed thus sown.

Mr. W. accords to the Uganda much credit as "a very sharp, quick-witted race," and says that for skill in imitating articles of European manufacture, they far surpass the people of the west coast, and deserve to be called "the Chinese of Africa."

He also speaks most highly of the fertility and agricultural resources of Uganda, his European seeds nearly all doing well, and the growth of rice, native Indian corn, plantain, &c., being almost without limit. While thus alone, and conscious of the growing hostility of the chiefs, and disfavor of Mtesa himself, Mr. Wilson was planning for a new station at Karagué, thinking to begin it as soon as Smith and O'Neill should arrive. December 15th, Mr. W. writes: "No tidings yet of Smith and O'Neill. I hope they are not ill or in trouble." A week later, December 22d, he writes: "Still alone; no news of Smith and O'Neill. Am beginning to get a little alarmed about them, they have been away so much longer than they intended. He proposed to wait till the end of the month, and then, if no news came, to beg Mtesa to send men in search of them. In the meantime, the few clothes he had with him began to fail, and his money, (cloth, cowries and beads,) as also his medicines, became exhausted. December 29th, a Dr. Emen came and offered to send letters from Mr. Wilson to Mruli, and thence to Cairo, to be forwarded to England. Mtesa heard the same date that O'Neill was coming without Smith, and was expected the next day. But the next day, December 30th, Mr. W. writes: "I have to conclude this letter with sorrowful tidings, and to add two more names to the martyr-roll of missionaries. Our brothers, Smith and O'Neill, are no more; they have been foully murdered by Lukonge, King of Ukerewe." Hassani, their interpreter, had escaped at the time of the murder, and had succeeded in reaching Mr. W. with the sad news. Mtesa did not believe Hassani, and sent off men to ascertain. Mr. W. shows great presence of mind in this emergency, gives details of Smith's explorations as reported by Hassani, but with a masterly grasp of the situation and its necessities, with no hesitating movements to give enemies an advantage, he writes: "To-morrow, I am off in the "Daisy" to learn what I can of my poor companions' fate, and to meet Mackay, who is on his way from Unyanyembe."

His eight days' voyage across the Nyanza was one of unusual peril from storms and water-spouts. He reached Kagei, January 12th, 1878; found Hassani's report of the murder correct in all important points; took measures for the security of the mission property at Kagei, and then pushed on by land route, and February 8th, wrote from the Jungle, near Unyanyembe: "The whole distance 280 miles, and I have been 19 days on the road." Here he fell in with a Mr. Morton, of Zanzibar, *en route* home, who told him of a Sheik near by, from whom he obtained a fresh supply of beads and cloth, to use as cash among the natives, and from here he turned back, and the latest account reports him safe back in Uganda, March 26th, 1878.

Probably Mr. Wilson feels that in all this he only did his duty, but we are quite sure many a man in such circumstances would have been satisfied with much less—would have thought more of his personal ease and safety, and less of the interests of the mission; and some would have shown a hesitation and pusillanimity which would have made them an easy prey to watchful enemies coveting the mission stores in his keeping. We shall watch eagerly for the arrival of the reinforcements sent out to this mission, and for the result of their labors in Uganda.

Since the above was written, letters of Mr. Wilson, published by the Church Missionary Society, give details of his journey back from Unyanyembe. Seven marches before he reached Kagei, he was met by Hassani and some of the men he had left at Kagei, who had come that far to warn him of his danger and persuade him to turn back towards the coast. They told him Lukongi, who had murdered Lt. Smith and O'Neill, had heard of his approach, and had sent men to Kagei to kill him, under an apprehension that he was about to collect an army to avenge the murder of Smith and O'Neill. Mr. Wilson writes: "I feel it would be wrong and cowardly in me to turn back on a mere report. I am very anxious, too, to get back to Uganda, and get to work again there." And he decided to push on for Kagei. Three marches from that place, all his Wanguana, including Hassani, resolved to desert him, and turn back to Zanzibar. Mr. Wilson writes: "I was quite unprepared for this, but at once made up my mind to go on, in spite of this desertion. * * Just as I was leaving they came and asked for a letter to the coast. I said I would give them one, and added, 'but I tell you plainly, you will all be put in prison when you reach Zanzibar.'" This posed them, and they changed their purpose and followed him. Arrived at Kagei, the place where Lukongi's men were to kill him, he found the "Daisy" so out of repair as to take him five days to make her sea worthy, but he succeeded, and sailing up the Nyanza, reached his former station in Uganda, March 26th. He found King Mtesa again so well disposed, and other circumstances so favorable, as to write: "I feel sure God is blessing the mission. Certainly, things seem smoother."

The two parties sent out to reinforce this mission, as soon as news of the murder of Smith and O'Neill reached London, have been heard from. Of the three sent via Zanzibar, Mr. Sneath suffered so much that the doctor sent him back to England. Messrs. Stokes and Penrose had completed their preparations and were about to start, early in July, on the land route for the lake.

The Nile party of four reached Suakim, June 9th, where the intense heat disabled Mr. Hall with a stroke of heat apoplexy, and, to his great grief, he, too, had to be sent back to England. A letter of July 10th, reports the remaining three safely across the desert on camels as far as Berber. Surely the noble efforts of Mr. Wilson and others to found this mission, should secure for them the warm sympathy and prayers of all Christian hearts.

ART. XI.--SAILING OF MISSIONARIES.

REV. JOHN WHERRY and wife sailed from San Francisco September 1st, 1878, returning to Peking, China. At the same time

Miss A. D. H. Kelsey, M. D., of West Camden, N. Y., sailed for Tungchow.

Miss Sarah A. Warner, of Buffalo, N. Y., for Peking; and

Miss Jennie Anderson, of Washington, Iowa, for Cheffoo.

Rev. William K. Eddy sailed from New York, August 31st, for Syria.

Rev. Frederick W. March sailed September 14th, returning to Syria.

Rev. Joseph L. Potter and wife sailed August 24th, returning to Teheran, Persia.

Joseph P. Cochran, M. D., and wife, sailed September 19th, for Persia.

Rev. Eneas McLean and wife sailed July 31st, 1878, for Valpraiso, South America.

All the above in connection with the Presbyterian Foreign Board.

Rev. C. H. Wheeler and wife, Miss Harriet Seymour, and Miss C. O. Van Duzee sailed from New York, August 24th, returning to their mission fields under the A. B. C. F. M. Also Miss Mary F. Bliss, going out for the first time.

Mr. W. C. and Mrs. Willa J. Noble, of New Haven, Conn., sailed from San Francisco, August 1st, for the North China mission.

Rev. David Rapalji and wife, of the Reformed (Dutch) Board, left for China August 8th, 1878. Mrs. R. is a daughter of Rev. A. Ostrom, formerly in the Amoy mission.

Mr. H. A. Hall, Jr., sailed July 3d, 1878, for the African mission of the American Protestant Episcopal Church.

Rev. C. C. Tracy and wife, Rev. John E. Pierce and wife, returning to former work, and Rev. James T. Fowle and wife, going to begin mission work, sailed from New York for Turkey, September 12th, 1878.

Rev. T. R. Sampson and wife, of the Presbyterian Church (South), sailed for Greece, August 31st.

Rev. Y. J. Allen, D. D., of the M. E. Church (South), sailed August 7th, returning to his work in China.

The Rev. H. N. Bouey has been appointed a missionary to Liberia by the colored Baptists of South Carolina.

Bishop and Mrs. Schereschewsky, of the Protestant Episcopal Church, were to leave Marseilles, August 24th, *en route* to his mission in China.

Rev. Samuel R. J. Hoyt, of the same church, reached Shanghai June 12th. Also,

Rev. T. S. Tyng and wife sailed, July 3d, 1878, for Japan.

Miss S. E. Easton and Miss M. E. Layton, sailed, August 24th, for Cawnpore and Calcutta, India, in connection with the Woman's Foreign Board of the M. E. Church.

The Rev. J. S. Phillips, D. D., and wife, of the Free Baptist Church, and Miss J. E. Phillips, his sister, sailed in the steamship "Circassia," from New York, October 5th, *en route* to Midnapore, Bengal, India, where they have already labored 10 years in mission service. With them sailed, also, a reinforcement of new laborers, as follows, viz.:

Rev. T. W. Burkholder, of Harrisburg, Pa.

Miss Hattie P. Phillips, of Chicago, Ill.

Miss Frankie Willard, of Pewano, Mich.

Miss Jessie Hooper, of Frederickton, N. B.

The Rev. J. C. Richardson, of the Wesleyans, for St. Vincent, and the Rev. James Sharpe and wife, for Hayti, sailed July 2d, 1878.

Miss F. Barnley, sailed August 6th, 1878.

Rev. T. F. Nicholson and wife, with Miss Penney and Mr. Stevenson, sailed for Madras, August 13th, 1878.

Rev. William Dower, wife and family, of the L. M. S., sailed, on their return to Griqualand, South Africa, August 6th, 1878.

The Rev. J. Macgowan, wife and family, sailed, August 3d, 1878, returning to their work in Amoy, China.

The Rev. W. E. Cousins, sailed, August 9th, 1878, returning to his former station, Mojanga, Madagascar.

ART. XII.--DEATH NOTICES OF MISSIONARIES.

REV. FRANK A. WOOD, of the Syrian mission, Presbyterian Board, died July 20th, 1878.

The Rev. S. B. Burtchaell, of the Society for the Conversion of the Jews, recently died at his post of duty and labor in Jerusalem.

Rev. Mr. Schwartz died at Nassick, India, August 13th, we grieve to learn. He entered the service of the C. M. S. in 1855. A diligent and faithful missionary.

The Rev. W. Ellington, a very zealous missionary of the Church Missionary Society's Telugu mission, died, we regret to learn, on the 13th of June, 1878, at Bezvara, aged 44.

The Rev. Robert S. Leslie, of the Scotch U. P. Church Mission in Caffraria, died May 29th, 1878. A man of most devoted and self-sacrificing spirit.

Christian Weigele, of the Basel Evangelical Mission, died at Guledgud, India, December 21st, 1877, at the early age of 32 years. "He had 150 natives under instruction, soon to be baptized; a man of earnest and self-sacrificing spirit. And though buried the same day of his death, people gathered from all sides, many even from a distance of 15 miles, to see the beloved teacher's face once more, and many wept bitterly. The grief was very great, not only among the Christians but amongst the heathen inhabitants of the whole town. From the rich Brahman down to the poor of Guledgud, they came to the mission house, so that about 6000 persons must have come for a farewell look, and it was clear how much they loved him."

The Rev. John S. Barradale, L. M. S., died at Tientsin, China, May 25th, 1878, from typhus fever, contracted in his too intense and prolonged efforts for the famine-stricken

Rev. W. N. Hall, another English missionary of the Methodist New Connection, died May 14th, of the same disease.

Mrs. Nina Foster Riggs, of the Dakota Mission of the A. B. C. F. M., died suddenly, August 5th, 1878, near Fort Sully. An earnest and eloquent advocate and devoted worker for the moral and spiritual elevation of the Dakotas.

Rev. Nathan Dole died recently in the Sandwich Islands, for which he sailed as a missionary in 1840. A faithful and able worker.

Mr. W. G. Puckey, of the C. M. S., died in New Zealand, March 28th, 1878. Mr. P. went out in 1823, as a lay worker, and has done most efficient service some 55 years. His undoubted courage and inflexible will, directed and controlled by untiring zeal, a warm heart and tenderest sympathy for all human suffering, gave him wonderful power over the savage cannibals he sought to win to Christ, and "deep and lasting is the sorrow of the Maori for his death."

Dear old Bishop (Samuel) Gobat, formerly of Abyssinia, now of Jerusalem, is the oldest missionary now on the register of the C. M. S.

Miss Dedrickson, of the C. M. S., died at Peking, August 11th.

Mr. Josiah Bartlett, another faithful missionary of the C. M. S., died July 26th, after 43 years of service.

Mrs. Rosa Adams Bailey, of the Baptist Missionary Union, died of cholera, at Zeegong, Burmah, July 27th, 1878.

Mrs. Hiller, in Germany, and Mrs. Piercy, at Canton, China, both of the Wesleyan missions, have recently died.

The Rev. John Cooper, one of the missionaries from Scotland to India (sailed in 1822), has recently died, 81 years of age.

[WE find our PART II. crowded out of this number, much to our regret, but hope to make up for it in the next number.]

ART. XIII.--BOOK AND LITERARY NOTICES.

WE observe that a memoir of the late Dr. John Wilson, 47 years missionary of the Free Church of Scotland in Bombay, is being written by Dr. George Smith, well known in India as the late editor of *The Friend of India*.

A joint committee of missionaries of four societies, viz., Church of England, London, Norwegian, and Society of Friends, are revising the Malagassy translation of the Bible, first made in 1835.

Translations of Proverbs, Ruth, and some other portions of the Bible, made by Mr. John Harvey, school inspector, and revised by Dr. Newton, of Lahore, are being published in Punjabi.

A series of volumes on "Non-Christian Religious Systems" is being published by the London Society for Promoting Christian Knowledge. (S. P. C. K.) The volume on *Buddhism*, by Mr. Rhys Davids, presents a graphic sketch of the story of Buddha, so far as known, in a couple of chapters; but the chief aim of the author is to develop the doctrines, principles, orders, history and statistics of the religion and followers of Buddha. Mr. Davids is recognized as one of the most competent authorities on Buddhism, and this volume is a valuable addition to the literature of this subject. The fact that the adherents of this religion constitute 40 per cent. (500,000,000) of the world's population, is sufficient incitement to a diligent study of the elements which have given it control over so many minds and hearts. In every new attempt to develop the doctrines and history of Buddhism we look for more definite dates for the birth and death of the founder, and for better English terms to express the real meaning of *nirwana* and similar words. We are not satisfied with the common rendering of these terms, and apprehend they misrepresent somewhat the real doctrines of Buddhism.

The volume of this series on *Hinduism* has been prepared by the able Sanscrit Professor, Monier Williams, and with the benefits of his recent tour of India. The practical effect of this tour on the author distinguishes this volume from his earlier work "Indian Wisdom," from which he often quotes in dealing with the more abstract elements of his subject.

After a brief historic sketch, Prof. W. defines the Hindu religion as follows: "It is a creed based on an original, simple, pantheistic doctrine, but branching out into an endless variety of polytheistic superstitions." He likens it, not inaptly, to the Indian fig tree sending out innumerable branches, supported by its own offshoots, till the parent stem is concealed and lost to view in the dense forest it has itself created. In like manner the root-dogma of Hinduism "is lost in an exuberant outgrowth of monstrous mythology." After a discussion on the three ways of salvation, "Dyanmarg," "Way of Knowledge," the highest; "Kurmmarg," "Way of Works," austerities, &c.; and "Bhukti-

marg," "Way of Faith," or devotion, and recognizing the fact that these are so wide in their significance and application from the Hindu standpoint as to embrace "every religious and philosophical idea that the world has ever known;" that the Hindu system "is all-tolerant, all-compliant, all-comprehensive, all-absorbing; that it has its spiritual and its material aspect; its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and impure," the professor goes on to discuss Sanscrit literature as the only door of entrance to the arcana of Hinduism. He notes the usual division of "Shruti" and "Smoriti," revelation and tradition, recognizing the Hindu claims to the highest possible inspiration for their Veda ("Divine knowledge"), and noting the fact that the original idea of "Shruti" was not that of a *book*-revelation, but of an eternal voice heard by holy Rishis, or eternal words actually seen by them as well as heard.

Prof. W. treats of the three parts of the Veda: 1. Mantra: prayer and praise; 2. Brahmana: ritual; 3. Upanishad: mystical or secret doctrine; and recognizes the religion of the Mantra as physiolatry, according varying supremacy and honors to each deified force of nature. He specifies the chief Vedic deities, and admits that few of the Vedic hymns bring out the distinct conception of one divine, self-existent Being, and that most of them abound in puerile ideas rather than lofty conceptions. He also admits that the Vedic hymns nowhere teach the doctrine of transmigration; contain nothing against re-marriage of widows; nothing encouraging child-marriages, or the present caste system; and no interdict of foreign travel. None of these modern enormities of Hinduism find any sanction in the early Vedas; and Prof. W. thinks it quite certain that at the date of the Vedas there were no idols, and no temples for images—of course no idolatry. We cannot now follow Prof. Williams in his treatment of the Brahmanas, the Upanishads, the fundamental "philosophemata" which run through all the systems; and the law-book of Manu, "one of the most remarkable books that the literature of the world can offer, and some of whose moral precepts are worthy of Christianity itself."

In treating the Brahmanas, Prof. W. brings out very distinctly the character, motives and multiplicity of sacrifices as practiced by the early Hindus; recognizes the existence at one time of human sacrifices; affirms that no literature, not even the Jewish, contains so many words relating to sacrifices as the Sanscrit does; and expresses his belief that in the special Brahmanic period of Hinduism (800 to 500 B. C.), "thousands of animals were killed every day, and the land saturated with blood." He regards the rise of Buddhism, 500 B. C., as the natural reaction of the minds of the people wearied and disgusted with idolatries, sacrifices and sacrificing priests.

Islam and its Founder, by J. W. Stobart, principal of La Martinière College, Lucknow, is another volume in this same series. It treats of the geography and history of Arabia; of the ancient religious observances of the people; and of the ancestry, life and teachings of the prophet. Much of it seems to be a compendium of the larger work of Sir William Muir, and the volume is not enriched by a careful study of original authorities, Arabic or Persian, or by a

careful collation of English authorities, to such an extent as we should have expected, especially from a scholar writing in India, and so near the old Moslem capital. There is some slight confusion in the use of theological terms and distinctions, which oriental scholars will be likely to observe. But the frank and impartial spirit of the author is noteworthy, and as a popular treatise for general readers who have no larger works at hand, it will be useful.

As an attempt to induce the western Christian nations to become better acquainted with the oriental religious systems, this series of volumes is worthy of much commendation, and we hope the other religions may be discussed with equal impartiality and ability.

We are to learn still more of Buddhism. A learned native, Dr. Rajendralala, has taken up the study, has collected some "200 sketches, photographs and plans" of Buddhistic caves, buildings and ruins in Gya and its vicinity, and proposes to embody his researches in a volume on "The Hermitage of Sakya Buddha."

The Sacred Book of the Sikhs.—A brief notice of this book, the "Adi Grunth," was given on the 187th page of this REVIEW. The following hymn, translated from it, was composed by Nanuk himself. The special significance, in the mind of Nanuk, of repeating the name of his favorite god is characteristic of all sects of the Hindus. Readers will contrast, for themselves, the teaching of this hymn with the higher moral and spiritual utterances of David and Isaiah, Christ and the Apostles. Here is a free translation, viz. :

"O Lord, O boundless life of the world, O Lord of the universe, O divine male,
the Arranger of all things !

On whichever road thou sendest us, O Lord, on that road do we go.

O Ram, my mind is in love with Hari !

Having joined the society of the pious, the relish of Ram is obtained by me ;
in the delightful name of Hari I am absorbed.

The name of Hari, Hari, Hari, Hari is a medicine in this world ; the name
of Hari, Hari, Hari is true,

All their sins and faults are done away with, who, by means of the instruc-
tion of the Guru [religious teacher] eateth juice of Hari.

They on whose forehead he writes the decree from the beginning, bathe in
the pond of contentment.

All their filth of foolishness is gone off, who are imbued with love to the
name of Ram.

O Ram, thou thyself, thou thyself art Lord and Master. Like thee there is
no other donor.

If humble Nanuk takes thy name, then he lives ; Hari is spoken by the
mercy of Hari."

This is the shadow, but does it not show that there must be some real substance, as truly as the counterfeit coin demonstrates the existence of the real coin ?

The Rev. Dr. Wenger, of Calcutta, is bringing out an edition of the New Testament in Sanscrit, beautifully printed in the large type and style most preferred by native readers.

The Influence of Foreign Missions on the Life of the Home Churches. By the Rev. Andrew Thomson, D. D. This is one of the sermons preached at the last anniversary of the Wesleyan Missionary Society. The text was Psalm LXVII., 6 and 7. The sermon brings to view that one important result of foreign missions is to give new confirmation to our faith in the divinity of our religion; to promote brotherly love among those of different names and churches; to stimulate Christian effort at home; to educate in the principles and practice of Christian stewardship; in developing the highest and noblest Christian characters. Dr. T. well remarks: "There is not a grace or affection in the Christian character upon which the missionary enterprise does not operate with invigorating and reviving influence, as with the breath of spring; and not least upon its peace and joy. It is isolation that brings decay; it is inaction that kills the very life out of a church, and freezes it as with the deadness of winter. The missionary spirit is the very temper of heaven."

Christianity and Education in Southern India, is the title of an able pamphlet by the Rev. W. Miller, M. A., of Madras, presenting the necessity of a thoroughly religious training by means of education, side by side with directly spiritual efforts. Mr. Miller holds that education—and high education—has become a necessity in India; and as all government education is now religious, the tendency of which is greatly evil, the missionaries must engage in this work of Christian education, and do it now while India is rapidly changing.

Two oriental scholars, Mr. James Ferguson and Prof. Burgess, under patronage of the British India Government, are publishing an important work on the Rock-cut Temples of Western India. In its illustrations, it will be a companion volume to the "Tree and Serpent Worship." This coming volume cannot fail to be of immense interest to all western scholars wishing to know more of the antiquities, rites and worship of the Hindus. We have explored some 30 of these rock-hewn temples, cut in the side of a mountain, all within a range of four miles. A sight of these temples leads one to acquiesce in the architectural credit accorded to the early Hindus in the saying: "They wrought like giants and finished like jewelers."

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THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

PUBLISHED AT PRINCETON, N. J.

TERMS—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 10 shillings, or 5 rupees, in India, China, Africa, and South America. No charge for postage.

NEW YORK,	-	-	A. D. F. RANDOLPH & Co.
CHICAGO, ILL.,	-	-	W. G. HOLMES.
BOSTON, MASS.,	-	-	NOYES, SNOW & Co.
LONDON,	-	-	TRÜBNER & Co., Ludgate Hill.

VOLUME I.

(JANUARY, 1878, to DECEMBER, 1878, INCLUSIVE.)

TRENTON, N. J.:
W. S. Sharp, Printer, No. 21 West State Street.
1878.

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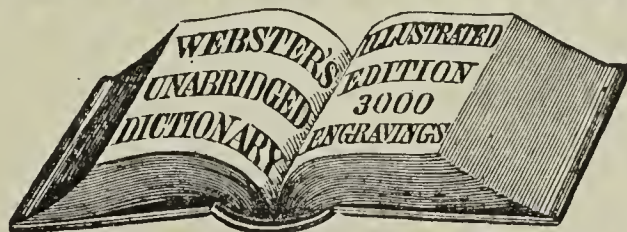
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